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THE

Legend

OF

ST. KATHERINE OF ALEXANDRIA.

LONDON:
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THE
Legend
OF
ST. KATHERINE* OF ALEXANDRIA.

EDITED,
FROM A MANUSCRIPT IN THE COTTONIAN LIBRARY,

BY JAMES MORTON, B.D.

VICAR OF HOLBEACH, PREBENDARY OF LINCOLN, AND CHAPLAIN TO
THE RIGHT HONOURABLE EARL GREY.



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M.DCCC.XLI.



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OF

The Abbotsford Club,

BY

JAMES MORTON.



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P R E F A C E.

THE following poetic Legend, now first printed, is contained in MS. Bibl. Cotton. Titus D. xviii. a small quarto volume in Gothic characters upon vellum. Among other contemporaneous works bound up with it in the same volume are two homilies, and a copy, wanting the beginning, of “Institutiones Monialium Ordinis S^t Jacobi, veteri lingua Anglicana;” from another copy of which, Nero A. xiv. passages illustrating the present work are quoted in the Notes and Glossary. The various readings are from MS. Bibl. Reg. 17. A. xxvii. a small quarto volume in Roman characters; in which are also the Legend of St. Margaret, and that of St. Juliana, both of which are quoted in the Notes and Glossary, and, if we may judge from the repeated use of the same expressions and similar turns of thought in each, seem not unlikely to have been written by the author of the present work.

Who the author was, the Editor has not been able to discover. The language is apparently that of the reign of Stephen or Henry II, and may be termed Semi-Saxon, as exhibiting the intermediate state of the

English, when passing out of the pure Anglo-Saxon into the more mixed form in which it appears, two hundred and fifty years later, in the writings of Gower and Chaucer. The MS. in both copies is written continuously as prose, without any graphic marks to distinguish it as a poetical composition; that such is, however, its character, is sufficiently manifest from the style, and the almost constant use of alliteration. The latter is, indeed, in many places very imperfect; the work being evidently remodelled from an Anglo-Saxon original, at a period when the ancient mode of versification was beginning to be laid aside, and to give way to the fashion of rhyming, introduced by the Norman minstrels. The substitution of words the same in sense, but dissimilar in sound, for such as had become obsolete, would break the regularity of the verse, which appears to have been further defaced by interpolation and periphrasis. Still, as in some ancient building mutilated and disfigured by modern alterations, enough remains of the original fabric to show what it must have been in its pristine state.

With regard to the story here narrated, the question arises, how far it is to be believed as true, or to be regarded as a fiction. Such a question could hardly have suggested itself in the age when the Legend was written. From a remote period, the lives of saints and martyrs were usually recited to the people in churches, and sometimes even sung, at the annual festivals instituted to commemorate their virtues and sufferings; and in an age when, through ignorance of the laws of nature, many ordinary occurrences appeared supernatural, men were little inclined to doubt the reality of the events and circumstances, however marvellous, recorded of persons of acknowledged sanctity. The writers of the legends did not hesitate to claim for them the credit due

to the most clearly established facts;¹ and it is allowed that, in general, they narrate the history, however mixed with fable, of real persons and events. It is, at least, certain that they frequently mention incidentally facts and circumstances that tally with and confirm the accounts of genuine history; but, in course of time, many absurd and extravagant fictions having been added to the original narratives, their credit declined, and at last sunk so low, that the very name of Legend commonly suggested the idea of a tale transgressing equally the bounds of truth and credibility. It is indeed a received opinion that not a few of this class of compositions are wholly fictitious; and it has been contended, not without an appearance of reason, that the story now under consideration is among this number. In support of this opinion it is observed, that St. Katherine is not mentioned in the works of any contemporary writer. The different narrators of her life are not even agreed whether Maxentius or Maximinus was the tyrant who put her to death.² The most approved account, and which agrees in most particulars with the present Legend, is that which was compiled, or translated into Latin from some more ancient narrative in Greek, by Simeon, surnamed Metaphrastes, about the beginning of the tenth century. According to this writer, Katherine was the daughter of the Emperor Constantius, and suffered under Maxentius. From this it would follow that she was sister to Constantine the Great. By other legendary writers she is said to have been a grandchild of Constantius, being the daughter of his son Costus, who by right of his mother succeeded to the throne of the kingdom

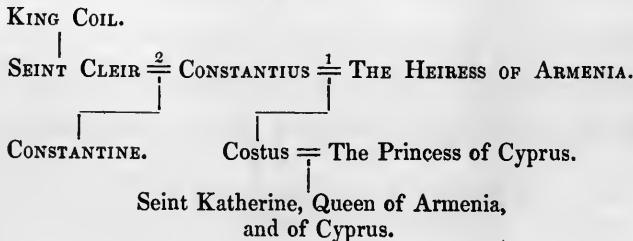
¹ See an instance of this in a passage quoted by Warton, *Hist. Eng. Poetry*, i. 126, note t. edit. 1824.

² Le Sueur, *Hist. de l'Eglise et de l'Empire*, an. 308.

of Armenia, and, by marrying a princess of Cyprus, became king of that island likewise, and founded a city there, called from him Fama Costi, afterwards Famagosta. But authentic history is silent concerning this royal personage; and it may, therefore, be conjectured that his name, Costus, is merely an abbreviation of Constantius. Of this prince it is related, that, after the death of his first wife, he married Helen, or, according to another account, Cleir, daughter of Coil, or Coel, a British king, who reigned at Colchester.¹

The most celebrated transaction in the life of St. Katherine, and perhaps as impudent a fiction as any in the whole legendary mythology, is the story of her marriage with the divine Saviour. We are told that the Virgin Mary appeared to an aged anchorite named Adrian, and commanded him to go to Alexandria and invite the Princess Katherine, in her name, to accompany him to his hermitage in the desert, where she would see and be united in marriage to that heavenly King, for love of whom she had refused the love of the numerous earthly kings who had solicited her hand. The venerable messenger obeyed, and, having arrived at the palace, miraculously obtained access to the princess in her private study, where he told his

¹ It may be supposed that this account of the parentage of the Saint would contribute to increase her popularity in England. Her genealogy is thus shown in MS. Harl. 2258, fol. 33, b.



errand; which she no sooner heard than she joyfully agreed to accompany him to the appointed place. When they reached the desert, and were near the confines of his cell, the hermit could not recognise his humble abode, and began to be in great trouble, thinking he had lost his way; but, when he had uttered a fervent prayer, he looked up, and beheld "the most glorious mynster that ever man saw," and heard a marvellous melody of voices of saints and angels. Here they were welcomed by the blessed Virgin, who told Katherine, that, as she had not been baptized, she was not yet fit to come into her Son's presence. Upon this "there appeared in chyrche a fonte solemnly arrayed with all that long thereto: and the blessed Virgin called Adrian, and bade him baptize her daughter, and not to change her name, for, said she, Kattryne she shall hyght, and I shall hold her to you myself. And with this Adrian waxed as blind as he had never seen afore; and then he was a sorry man, but nought he dorste saye. Then our Lady unclothed this young Queen Kattryne, and brought her to Adrian, and he baptized her; and our Lady named her Katteryne. And she clothed her again, and by that time had Adrian his syght as well as before. The Virgin then led the joyful maiden into the queyr; and, as they entered in, so great a sweetness come agaynst them that it passyd all herts to thynk it. And with that she beheld the semliest yong kyng stondyng atte the auter, crownyd with a ryall crowne, havyng aboute hym grette multitude of angelys and saynts."¹ Then the Virgin, with much reverence, presented Katherine to her blessed Son; and, after suitable discourse,

¹ MS. Bibl. Cotton. Titus A, xxvi. fol. 308.

he led her to the altar, and said, “ I take you here, Katteryn, to my spouse, behottyng youe trewly never to forsake you whylls youre lyffe lastethe ; and after this lyffe I schall bryng youe to an endelesse lyffe, where ye schall dwell with me in blisse withoute ende.” With this he put a ring on her finger, and bade Adrian “ doo on his veste-ments, and goo to masse, and saye the servyce ouer them, as be-longethe to the costome of weddyng.”¹ When the ceremony was ended, Katherine fell into a swoon; and when she recovered her consciousness, she found herself in the cell of the aged hermit, and the glorious scenes she had passed through would have seemed to her as a dream, if she had not found the ring still on her finger.— This monstrous fable, which is not recorded in the more ancient and genuine lives of the Saint, appears to have been built on the slight foundation of some expressions in the present Legend² similar to those usually applied to nuns when they make their profession, who are said, in a mystical sense, to be espoused to Christ.

The present narrative is, indeed, remarkably free from the more gross and puerile absurdities that too often deform works of this kind. The story is told in an earnest and unaffected manner, that arrests and fixes the attention. It contains noble and generous sentiments, and exhibits examples of enduring courage and faithful piety. The spirit of the dialogue, and the interest excited by the characters and incidents, are such as might have recommended it as a fit subject for dramatic composition. Warton, from Matthew Paris, informs us that Geoffrey Abbot of St. Alban’s wrote a miracle play

¹ MS. Bibl. Cotton. Titus A. xxvi. fol. 180.

² See lines 1517—1520; see also Metaphrastes in Surii de Vitis Sanctorum, tom. vi.

on the story of St. Katherine.¹ Dryden, who speaks of a French play on the same story, has made it the subject of one of his rhyming tragedies, “Tyrannick Love, or the Royal Martyr;” but in the construction of the plot he has departed considerably from the original narrative.

In presenting this volume to his associates of the Abbotsford Club, the Editor will be gratified if it should be considered by them to be of any value as a contribution towards the history of the English language and literature. With the view of rendering it more useful, he has given a translation of the Legend, and a Glossary of the more obscure words, pointing out most of the places where they occur, and enabling the reader to discover their meaning by pointing out their etymology, wherever he has been able to trace it, or by adducing quotations from other works of the same age. Notwithstanding the pains he has taken with the work, he is afraid it will not be found to be free from inaccuracies and imperfections. Its defects would have been greater if he had not been assisted by the valuable suggestions of his friends Benjamin Thorpe, and Joseph Stevenson, Esqrs. to whom he begs leave to express his sincere thanks; and also to Mr. John Fehon, for his vigilant care and useful hints while the work was passing under his eye as Corrector of Mr. Bentley’s Press.

The engraving on the title-page is copied from a drawing in MS. Bibl. Reg. 2. B. vii. fol. 284, apparently executed about the beginning of the fourteenth century.

¹ Hist. Eng. Poetry, i. cxlii.



The Legend of Saint Katherine.

CONSTANTIN **t** Maxence
weren on a time,
as in Keiseres stude,
hehest in Rome.
Ah Constantin ferde
þurh þe burh-menne reað¹
into Fronc londe,
t wunede sum hwile þear²
for þe burh nede³
t Maxence steorede
þe refschipe in Rome. 10

Constantine and Maxence were, upon a time, as in the Emperor's place, highest in Rome. But Constantine went, by advice of the citizens, into France, and dwelt some time there, for the city's need; and Maxence directed the government in Rome.

¹ read.

² hwiles þer.

³ burhes neode.

THE LEGEND OF

Weox umbe hwile
 weorre¹ ham bitwenen,
 t comen to² fihte.
 Was Maxence³ ouercumen,
 t fleeah into Alixandre.
 Constantine walde after
 t warpen him þeonne.
 Ah se wide him wex
 weorre on euch half, 20
 t nomeliche in a londe
 Ylirie het,⁴
 þ tear he atstutte.⁵
 Da Maxence herde⁶ þis,
 þ he was of him siker
 t of his cume careles,
 warð king of þ lond
 þ lei into Rome,
 as diden meast alle
 þe oðre of þe worlde. 30
 Bigon anan ase wod wulf

War, after a while, grew between them, and they come to battle. Maxence was overcome, and fled into Alexandria. Constantine would pursue, and drive him out thence. But so wide grew the war on every side, and especially in a country called Illyria, that he stopped there. When Maxence heard this, as he was secure respecting him, and in no anxiety about his coming, he made himself king of that country, which was subject to Rome, as was almost all the rest of the world. He began anon, as a mad wolf, to

¹ hwiles wreðe. ² to þe. ³ Des Maxence wes. ⁴ Yrie hatte. ⁵ þ ter he etstutte. ⁶ i-herde.

to werren hali chirche,
 t drahēn¹ Cristene men,
 þe lut þ ter weren,
 alle to heaðendom,
 heaðene as he wes?
 summe þurh muchele ȝeouen
 t misliche meden,
 sume þurh fearlac
 of eiful² þreates?
 o last wið stronge tintrohen³
 t licomliche pinen.

40

 þe fif t þrittude ȝer
 of his rixlinge
 he set o kine setle
 i þe moder burh
 of Alexandres riche,
 t sende⁴ heast t bode,
 se wide se þe lond was,
 þ poure ba t riche
 comen þer to-foren⁵ him

50

persecute holy church, and to draw Christian men, the few that there were, all to heathenism, heathen as he was; some by large gifts and divers rewards,—some through terror of his awful threats; lastly, with severe torments and bodily pains.

In the thirty-fifth year of his reign he sat on his royal throne in the mother city of Alexander's kingdom, and sent command and proclamation, as

¹ dreien.² of his fule.³ tintreο.⁴ he sende.⁵ comen bi-uoren.

THE LEGEND OF

to þe temple, i þe tun,
of hise heaðene godes ?
euchan wið his lac,
for to wurðschipen¹ ham wið.
Comen alle to his bode ?
t euchan bi his euene,
bifore Maxence self,
wurðschipede² his maumez.

De riche reoðeren

60

t scheop t bule,
hwa se mihte,³
brohten to lake ?
þe poure cwide briddes.

In þis⁴ burh was wuniende
a meiden swiðe ȝung of ȝeres,
two wone of twenti,
feir ant freolich
o wlite t o westum⁵ ?
ah ȝet, þat is⁶ mare wurð,
staðelfest wiðinnen,

70

wide as the land was, that both poor and rich should come before him to the temple, in the town, of his heathen gods, each with his offering, to worship them with. They come all at his bode; and every one with his equals, before Maxence himself, worshipped his idols. The rich, whoso were able, brought oxen and sheep and bulls, as offerings: the poor, live birds.

In this city there dwelt a very young maiden, of two years less than twenty, fair and of noble aspect in face and stature, besides, that which is more estima-

¹ wurgin.

² to wurgan.

³ mahte.

⁴ þis ilke.

⁵ wastun.

⁶ wes.

of treowe bilaue ?
 ane kinges Cost hehte
 anlepi dohter ?
 i-curet clergesse,
 Katerine i-nempnet.
 Dis meiden was baðe
 faderles ȳt moderles
 of hire childhade.

Ah, þa ha ȝung were, 80
 ha held hire eldrene hird
 wisliche ȳt warliche
 i þe heritage ȳt i þe herd
 þ com hire of burðe¹ ?
 nawt for þi þ hire þuhte
 god in hire heorte
 to habbe monie under hire,
 ȳt beon i-clepet lafdi,
 þ feole tellen² wel to ?
 ah baðe ha wes offeard
 of schome ȳt of sunne,

90

ble, steadfast within, of true faith: the only daughter of a king named Cost; a woman of extraordinary learning, named Katherine. This maiden was both fatherless and motherless from her childhood. But, though she was young, she maintained her parents' household wisely and warily in the heritage and in the hall³ that came to her by birth: not because in her heart it seemed to her good to have many under her, and be called Lady, that many highly esteem; but she was afraid both of shame and of sin, if they were dispersed, or evil befel them,

¹ þ com of hire burde.² telleð.³ Literally *hearth*.

THE LEGEND OF

ȝif þeo¹ weren to-dreaued,
oðer misferden,
þ hire forð-fadres
hefden i-fostret.

For hireself, ne kept ha
nawt of þe worlde.

Ðus lo for hare sake
ane dale ha atheld²
of hire eldrene god,
þt spende al þ oðer
in nedfule þt in nakedē.

100

Ðeos milde meke meiden,
þeos lufsume lafdi
wið lastelese lates,
ne luuede ha nane lihte plahen,
ne nane sotte songes.
Nalde ha nane ronnes³
ne nane luue runes
leornen ne lustnen ?

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whom her forefathers had nourished. For herself, she set no value upon the world. Thus, for their sake, she retained one part of her parents' wealth, and spent all the other on the needy and the naked.

This mild, meek maiden,—this lovely⁴ lady with blameless manners, loved no trifling amusements, nor any sweet songs. No whisperings, nor any love

¹ þ þeo.

² heo etheold.

³ ne luuede heo nane lihte plohen,

ne nane luue ronnes.

Nalde heo nane songes.

⁴ Perhaps lufsume may have been originally lofsume, "praiseworthy."

ah eauer ha hefde
 on hali writ
 ehnens oðer heorte,
 oftest ba togederes.
 Hire fader hefde iset hire
 earliche to lare¹ ?
 t heo, þurh þe Hali Gast,
 undernam² hit se wel
 þ nane ne was hire euening.

Modi meistres t fele
 fonededen hire ofte
 o swiðe fele halue,
 for to undernimen hire ?
 ah nes ter nan þ mihte,
 wið alle hise crefti crokes,
 neauere anes wrenchen hire³
 ut of þe weie ?
 ah se sone ha zeald ham
 swuche ȝain-clappes,
 t wende hare wiheles

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ditties, would she learn or listen to ; but had ever on holy writ her eyes or her heart, oftenest both together. Her father had set her early to learning ; and she, through the Holy Ghost, acquired it so well that none was her equal. Many grave masters tried her often, on very many sides, to entrap her ; but there was none that might, with all his crafty wiles, ever once entice her out of the way : but so soon she dealt them such counter-strokes, and

¹ to leaf ant to lare.

² ant heo underueng hit
 þurh þen Hali Gast, se wel.

³ ah nes þer nan þ mahte
 neuer anes wrenchen hire
 mid al his crefti crokes.

upon ham seluen,
 þ al ha cneowen¹ ham
 crauant t ouercumen,
 t cweðen hire þe meistrie
 t te menske al up.

Pus hwil a² wiste hire,
 t þohte ai to witen hire
 meiden in meidenhad,
 as ha set in a bur
 of hire burðe³ boldes,
 þa herde ha⁴ a swuch murð
 toward te awariede
 maumetes temple,
 lowinge of þ ahte,
 ludinge of þa men,
 gleowinge of euch gleo,
 to herien t hersumen
 hare heaðene godes.
 As ha þis i-herde,
 t nuste ȝet hwat hit was,

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turned their wiles upon themselves, that they all acknowledged themselves craven and overcome, and yielded her entirely the mastery and the honour. Thus while she guarded herself, and thought ever to keep herself a maiden in maidenhood, as she sat in a chamber of her hereditary mansion, she heard such a sound of mirth in the direction of the accursed idol's temple, lowing of cattle, shouting of men, with minstrelsy and all kinds of mirthful music, to honour and reverence their heathen gods. As she heard this, and wist not yet what it was, she

¹ i-cneowen.² ha.³ burde.⁴ heo i-herde.

ha sende swiðe for to witer
hwat wunder hit were.
Sone se hire sonde
com aȝain, ȝt seide
hire þe soðe,
heo swa i-tend of wraððe¹
þ wod ha walde wurðen.²
Het up of hire hird
hwuch as ha walde,
ȝt wende hire þiderward.
I-fond ter swiðe feole
ȝeinde ȝt ȝurende,
ȝt þeotinde unþuldeliche
wið reowfule reames,
þ Cristene weren
ȝt leaffule i Godes lei;
ah, for dred of deað, diden
þ³ deoueles lac
as þe heaðene diden.
Hwa was wurse þen heo⁴

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sent immediately to learn what wonder it might be. As soon as her messenger returned, and said to her the truth, she so kindled with wrath that she was about to go mad. She called up of her household such as she would, and betook herself thitherward. She found there a great number crying and screaming, and yelling impatiently with rueful lamentations, who were Christians and believers in God's law; but, through fear of death, performed that devil's sacrifice as the heathen did. Who was inwardly, in heart, worse wounded

¹ wreððe wes.

² wurden walde.

3 pes.

4 hire.

heorte i-wundet
 inwið, for þe wrecches
 þ ha seh swa¹ wraðe
 workes wurchen
 aȝain Godes wille ?
 Dohte þah, as ha wes
 þuldi² ȝt þolemod,
 se ȝung þing as ha was,
 hwat hit mihte ȝeinen
 þah ha hire ane were
 aȝein so kene Keisere
 ȝt al³ his kineriche.
 Stod stille ane hwile,
 ȝt hef hire heorte up
 to þe hehe Helend
 þ i-heried is in heuene.
 Bissohte him help ȝt hap
 ȝt wisedom, as wisliche
 as al þe world is
 wealt⁴ þurh his wissunge.

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than she, for the wretched people whom she saw work so eagerly works against God's will? She thought, however, as she was patient and enduring, notwithstanding so young thing as she was, what it might profit, though she alone were to strive against so severe an Emperor and all his empire. She stood still a while, and lifted up her heart to the high Saviour that is honoured in heaven. She sought of him help, and success and wisdom, as wisely as all the world is governed through his direction. Thereafter she

¹ *deest swa.*² *huldi.*³ *deest al.*⁴ *i-wald.*

200
Drafter wepnedē hire
wið soðe bilaue,
t wrat on hire breoste biforen
hire teð and hire tungē¹
þe hali taken²!
and com leapinde forð
al i-tend of þe lei
of þe³ Hali Gast,
as te Keisar stod
bimong þ⁴ suneful slaht
of þ i-slein ahte,
deoule to lake,
þ euch waried weoued
of þa mix maumez
ron of þat balefule [blod]⁵
al bi-blodked!
t bigon to zeien
ludere steuene,

armed herself with true faith, and marked on her breast and before her teeth and her tongue the holy sign, and came bounding forth all kindled with the flame of the Holy Ghost, as the Emperor stood among that sinful slaughter of the slain cattle, a sacrifice to devils, so that each accursed altar of the foul idols ran with that baleful blood all besmeared. And she began to cry with a

¹ ant tunge of hire muð.

² þe hali rode taken.—The sign of the cross appears to have been in use at a very early period among Christians: “Ad omnem progressum atque promotum, ad omnem aditum et exitum, ad vestitum et calceatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quacunque nos conversatio exerceat, frontem *crucis signaculo* terimus.”—Tertull. de Corona Militis, cap. viii.

3 of lei
of ken.

4 be

⁵ son of a baleful blos.

“ Gretunge, Keiser,
walde wel bicume þe
for þin hehnisse,
ȝif þu þis ilke ȝeld,
þu dost to deuelen
þ fordeð þe baðe
in licome ȝ in sawle,
ȝ alle þ hit driuen?
ȝif þu hit zulde ȝ zeoue
to his wurðmund
þ schop þe ȝ al þe world
ȝ weald¹ þurh his wisdom
al þ i-schapen is.

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Ich walde, King,² grete þe
ȝif þu understande
þ he ane³ is to herien,
þurh hwam ȝ under hwam
alle kinges rixlen.
Ne ne mai na þing
wiðstonden his wille,

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loud voice, " Greeting, O Emperor, would well become thee for thy high station, if thou gavest this, which thou dost to devils that destroy thee both in body and in soul, and all that pursue the same course; if thou payedst and gave this to his honour who made thee and all the world, and rules by his wisdom all that is made. I would greet thee, O King, if thou understoodest that he alone is to be praised, through whom and under whom all kings rule. Nor may anything withstand his will, though he has much forbearance. This

ant al walt.

² Keiser.

³ he him ane.

þah he muche þolie.

Des heuenliche Lauerd

230

luueð treowe bilaue,

þt nowðer blod ne ban

of unforgult ahte ?

ah þ mon halde þt heie

his halewende heaste.

Ne nis na þing, hwer þurh,

monnes muchele madschipe

wraððeð him wið mare

þen þ schafte of mon

þ he schop, þt zef schead

240

ba of god þt of uuel

þurh wit þt þurh wisdom,

schal wurðe se forð ut of his wit,

þurh þe awariede gast,

þ he zelt þe wurðschipe¹

to witlese² þing

þ te feond wuneð in,

þ he ahte to Godd ?

heavenly Lord loveth true faith, and neither blood nor bone of innocent cattle; but that man keep and reverence his sanctifying behest. Nor is there anything by which the great folly of man more displeases him than that the creature man whom he made, and to whom he gave the faculty of distinguishing both good and evil by reason and wisdom, should become so irrational, through the accursed spirit, that he pays the worship to senseless things that the fiend dwells in, which he owes to God; and that he honours and reveres a

¹ wurðmunt.

² unwitlese.

þe hereð þe hersumeð
seheliche schaft,¹ 250
blodles þe banles
þe limen wiðute liue,²
as he schulde his heren³
þe alre þinge Schuppent,
þe is Godd unsehelich.

“ De feond þe findeð
euch uuel, bimong alle⁴
crokinde creftes,
wið neauer an ne keccheð he
creftiluker cang men, 260
ne leadeð to unbileaue,
þen þe he makeð men,
þe ahten to wite wel
þe ha beoð biȝetene,
i-borne, ȝe i-broht forð
þurh þe heuenliche Fader,
to make swuche maumez
of treo oðer of stan,

visible creature, bloodless and boneless, and limbs without life, as he should honour the Creator of himself and of all things,⁵ who is the invisible God.

“ The fiend that inventeth every evil, among all crooked crafts, with none catcheth he more craftily foward men, nor leadeth them to unbelief, than in that he maketh men, who ought to know well that they are begotten, born,

¹ schafteſ.

² leomen buten live.

³ his ant heoren.

⁴ alle his.

⁵ Following the other MS. this passage would be — “ as he should the Creator of himself, and of them (*i. e.* the things worshipped) and of all things.”

oðer, þurh mare madschipe,
 of gold oðer of seluer ? 270
 ⁊ ȝiuen ham misliche nomen,
 of sune oðer of mone,
 of wind ⁊ wude ⁊ wattres,¹
 ⁊ hersumeð ⁊ wurcheð²
 as tah hit³ godes weren.
 Ne naueð he þurh oðer þing
 i þis bileaue i-broht ow
 bote þat ow þunche
 þi ha schulen lasten a,
 for þi þi ȝe ne sehen⁴ ham 280
 neauer biginnen.
 Ah þer nis bot a Godd,
 þurh hwam witerliche
 ha alle weren
 i-wrahte, ⁊ of nawiht ?
 ⁊ i þis world i-set
 us for to frouren
 ⁊ for to fremien.⁵

and brought forth through the heavenly Father, to make such idols of wood or of stone, or, through greater folly, of gold or silver; and give them divers names, of sun or moon, of wind, of wood, of water, and revere and worship them as if they were gods. He hath by no other means brought you into this belief but that it seems to you that they shall last for ever, because that you never saw their beginning. But there is only one God, through whom assuredly all these things were made, and of nothing; and placed in this world to comfort

¹ of wind, of wude, of wattres.

² wurgið.

³ ha.

⁴ ne schulen.

⁵ ant to fremien.

And alswa as euch þing hafde
beginninge of his godlec,

290

alswa schulen alle habben
endinge ȝif he þ walde.

Engles ȝt sawlen,

þurh þ ha bigunnen,

ahten ȝt mahten

endin þurh cunde :

ah he, þurh his milce ȝt godlec,
of his grace makeð ham

þ ha beon¹ eche².

buten ende :

300

ȝt þerfore nis na þing

euening ne eche

wið Godd þ ze gremien³ :

for he is hare alre

Schuppend, ȝt scheop ham⁴

in sum time,

ȝt na time nes neauer

þ he bigon⁵ to beon in.

us and to benefit us. And also, as everything had a beginning, of his goodness, so should all things have an end, were he to will it. Angels and souls, as they had a beginning, ought and might naturally have an end; but he, through his mercy and goodness, of his grace makes them to be eternal, without end: and therefore there is nothing equal to nor everlasting with God, whom ye provoke; for he is the Creator of them all, and made them in time, and there never was a time in which he began to exist.

¹ beoð.

² in eche.

³ gremieð.

⁴ scheop al.

⁵ he ne bigon.


 E Keiser bistarede hire
 wið swiðe steape ehnenn 310
 hwil þ ha spek þus.
 Swiðe he awundrede him¹
 of hire wliti westum,²
 t swiðre of hire wordes,
 t feng on þus to speken !
 " Ði leor is, meiden, lufsum,
 t ti muð murie t witti !
 t wise wordes hit weren,
 ȝif ha neren false !
 ah we witen wel þ ure lahes, 320
 ure bileaue, t ure lei
 hefde lahe sprung.
 Ah al þ ȝe seggen
 is se sutel sotschipe,
 þ hit na wis mon,
 ah witlese, hit wenen.³
 Me hwat is mare madschipe

The Emperor gazed at her with eyes deeply intent while she spake thus. Much was he amazed at her beautiful form, and more at her words, and began thus to speak: " Thy countenance, O maiden, is lovely, and thy mouth pleasant and wise; and these were wise words, if they were not false: but we know well that our laws, our belief, and our faith had a legitimate origin. But all that you say is such manifest folly, that no wise man, but witless, would credit it. Moreover,

¹ deest him.

² wastun.

³ weneð.

þen for to leuen on him,
 't seggen þ he is Godes Sune,
 þe þ Giws demden 330
 't heaðe hongeden?
 þ he was akennet
 of Marie, a meiden,
 wiðute bruche of hire bodi¹?
 Deide 't wes i-buried,
 't herhede helle?
 't aras of deað,
 't steah into heuene²?
 't schal eft, o domesdei,
 cumen ba to demen 340
 þe cwike 't te deade?
 Hwa walde i-leue þis,
 þ is as nowt wurð?
 þ alle ower leasunges

what is greater madness than to believe in him, and say that he is the Son of God, whom Jews condemned and heathens hanged? That he was born of Mary, a maiden, without use of her body? That he died and was buried, and harrowed³ hell; and arose from death, and ascended into heaven; and shall again, on doomsday, come to judge both the quick and the dead? Who would believe this, which is as nothing worth? So that all your leasings are

¹ ant heðene ahongen?
 ant tet he wes akennet
 of Marie, a meiden,
 buten monnes mon,
 ant i-boren of hire bodi
 buten bruche.

² ant steh to þe heouene.

³ i. e. robbed, plundered.

beoð unlefliche.

Ah ȝet ne þuncheð ow
nawt inoh¹ to forleosen ow
þus i þulli misbileaue.
ah gað ȝet,¹ ȝ seggeð schome
bi¹ ure undeaðliche godes
þe Sunne ȝ te Mone,
þ euch mon ahte her²
ȝ herien in eorðe.”

350

Peos meiden lette lutel
of al þ he seide,
ȝ smirkende smeðeliche
ȝef him þullich onswere.
“ Alle iseo þine sahen
sotliche i-sette.³
Clepes þoa þinges godes
þ nowðer storie ne mahenne
steoren⁴ ham seluen.”

360

incredible. But yet, it seemeth not to you enough to destroy yourself thus in such unbelief; but you go farther, and say shame concerning our immortal gods, the Sun and the Moon, that every man on earth ought to honour and worship.”

This maiden thought little of all that he said, and smiling complacently gave him this kind of answer: “ I perceive that all thy sayings are foolishly spoken. Call you those things gods, which can neither put themselves in motion, nor,

¹ Desunt inoh, ȝet, bi.

² hersumin.

³ i-seide.

⁴ ne storen.

bute as te hehe King
 hat ham of heuene,
 † heo buheð¹ to him
 as schafte² to his Schuppend?
 Nis buten an Godd,
 as ich ear seide,
 þat al þe world wrahte
 † alle worldliche þinges?
 and al wurcheð his wil,
 bute mon ane.
 Stille beo þu þenne,
 † stew swuche wordes?
 for ha beon al witlese,
 † windi of wisdom."

370

PE Keiser wundrede him swiðe
 of swuche³ wordes,
 † wedinde cweð?
 " Meiden, ich seo wel,
 for sutel is † eð-sene,

380

when moved, direct their course, but as the high King of heaven bids them, and they submit to him as creatures to their Creator? There is but one God, as I before said, who made all the world and all worldly things; and all things work his will but man only. Be thou still then, and stop such words; for they are all void of reason, and empty of wisdom."

The Emperor wondered greatly at such words, and angrily said: " Maiden,

¹ beoð.² schat.³ of hire.

o þine þulliche¹ sahen,

þ tu were i-set ȝung
to leaf ȝ to lare.

Ah² of swuche larespel
þu haues leaue i-leorned,³

þ tu art, þer onont,
al to deope leared,
hwen þu forewiðest,

for þi Godd,⁴ ure
undeaðliche godes ?

ȝ seist ha beoð idele,
ȝ emti of gode.

Ah wastu nu⁵ hwat is ?

We schulen bringe⁶ to ende
þ we bigunnen habbeð ?

ȝ tu schalt, þu motild,
to curt cume siðen,⁷
ȝ kinemede kepe,⁸

ȝif þu wilt þi wil

390

400

I see well, for it is manifest and easily seen by these thy words, that thou wert set young to belief and learning. But of such doctrine thou hast so learned thy belief, that thou art, in that respect, all too deeply learned, when thou, for thy God, blasphemest our immortal deities; and sayest that they are vain, and void of good. But knowest thou now what is to be done? We must bring to an end what we have begun; and thou shalt, thou babbler, then come to court,

¹ sulliche.

² Ant.

³ þu hauest i-leornet.

⁴ Crist.

⁵ deest nu.

⁶ bringen þe.

⁷ soðsen.

⁸ i-kepen.

wenden to ure?
for ȝif hit went aȝain us,
ne schal þe na tene¹
ne tintreوه trukie.²"

Da he þus hefde i-seid,
clepede an of hise men
dearneliche to him, ȝt sende
i-sealede writes
wið his ahne kine ring
ȝont al his kineriche
to alle þe i-cudde clerkes, 410
and het ham hihen toward him
hare come swiðe?
ȝt swa muchel þe swiðre,
þt he bihet to meden ham
wið swiðe hehe mede,³
ȝt maken⁴ hehest in his halle,
ȝif ha þeos modi motild
ouercume mihten,

and receive royal meed, if thou wilt bend thy will to ours; for, if it oppose us, there shall not fail trouble and torment." When he had thus spoken, he called one of his men privately to him, and sent writings sealed with his own royal ring over all his kingdom to all the celebrated clerks, and commanded them to hasten quickly to come to him; and so much the more quickly, that he promised to reward them with right high meed, and to make highest in his hall, if they might overcome this proud preacher, and turn the

¹ teone.

² tintreوه trukien.

³ mid kinewurðe meden.

⁴ makien ham.

420
t wenden þe¹ hokeres
of his heaðene godes
upon hire heaued ?
þ ha were, on alre earst,
i-ken t i-cnawen,
þ nis bute dusilec
al þ ha driueð ?
t þrefter þenne
fordon t fordemet²
ȝif ha nalde leauen
þ ha ȝet lefde,
t hare lahe luuien.
430
Des³ sonde wende him forð,
as te King hehte ?
þ held⁴ on to herien
his heaðene maumez,
wið misliche lakes
long time of þe dai,
þ he i-don hefde ?
t wende þa weri

insulting mockeries away from his heathen gods upon her own head; so that it might be, first of all, known and acknowledged, that all that she aims at is but folly; and thereafter that she should be destroyed and condemned, if she would not forsake that which she still believed, and love their law. This messenger went forth, as the King commanded; who continued to worship his heathen idols, with divers offerings, long time of the day, till

¹ hire.

² fordon hire ant fordemen.

3 Deos.

⁴ ant he heold.

toward his buri-boldes,
 † bed bringen anan¹
 þis meiden biforen him
 † seide to hire þus.

440

“  AT ich nowðer þi nome,
 ne ich ne cnawe þi cun,²
 ne hwucche men þu hauest haued
 hiderto to meistres.
 Ah þi schene nebschaft
 † ti semliche schape
 schawed wel þu art
 freo monne foster?
 † ti swuti speche walde
 of wisdom † of wit
 bere þe witnesse,
 ȝif þu ne misname
 onont ure maumez,
 þu se muchel misseist,

450

that he had done; and then went weary to his city-dwelling, and bade bring immediately this maiden before him, and spoke to her thus.

“ I know neither thy name, nor do I know thy race; nor what kind of men thou hast hitherto had as masters. But thy fair features and thy seemly shape show well that thou art a nobleman's child; and the suavity of thy speech would bear witness of thy wisdom and understanding, didst thou not

¹ ant wende þa þe awaride
 toward te buri-boldes,
 ant het bringen.

² Ich ne cnawe þe,
 ne þi cun.

t ure godes hokerest?
 þ schuldest, as we doð,
 heien ham t herien." 460
 Ha¹ onswerede t seide,
 " ȝif þu wilt mi nome witen,
 ich am Katerine i-cleopet?
 ȝif þu wilt chawe² mi cun,
 ich am kinges dohter?
 Cost hehte mi fader?
 t haue i-haued hiderto
 swiðe hehe³ meistres.
 Ah⁴ for þi þ te lare
 þ ha me lerden 470
 limpeð to idel ȝelp,
 t falleð to biȝeate
 t to⁵ wurðschipe of þe worlde,
 ne ne helped nawiht
 eche lif to habben,⁶
 ne ȝelp ich nawt þprof.

mistake concerning our idols, in that thou so greatly revilest, and mockest our gods; who shouldst, as we do, honour and reverence them." She answered and said, " If thou wilt know my name, I am called Katherine. If thou wilt know my lineage, I am a king's daughter; Cost was the name of my father; and I have had hitherto very distinguished masters. But because the learning which they taught me serves to vain glory, and tends to the gain and to the honour of the world, and helpeth not at all to attain everlasting life,

¹ Heo him.² icenawen.³ monie.⁴ Ant.⁵ biȝete for.⁶ winnen.

Ah sone se ich seh
 þe leome of þe soðe¹ lare
 þ leadeð to eche lif,
 ich leafde al þ oðer, 480
 t tok me him to Lauerd,
 t makede him mi leafmon,
 þ þis² word seide
 þurh an of his witezen?
 ' Perdam sapientiam sapientum,
 et intellectum intelligentium reprobabo.'³
 ' Ichulle⁴ fordon þe wisdom
 of þeose wise world men,
 he seið, t awarpe þe wit
 of þeose world wittie.'
 Ich herde eft þis word
 of anðer wittige? 490
 ' Deus autem noster in celo: omnia
 quæcunque voluit fecit. Simulacra
 gentium argentum et aurum,' usque
 ad⁵ ' similes illis fiant.'

I boast not of it. But as soon as I saw the light of the true learning, that leads to eternal life, I forsook all the other, and took him for my Lord, and made him my love, who said this saying by one of his prophets: 'I will destroy the wisdom of men wise with regard to this world, he saith, and reject the understanding of the prudent of this world.'⁶ I heard afterwards

¹ hali.

³ The Latin must have been originally on the margin.

⁵ aurum,' ant al forð aþ.

² þe þeos.

⁴ þ is, 'Ichulle.'

⁶ 1 Corinthians i. 19.

' Vre¹ Godd is in heuene,
 þ wurcheð al þ he wile.
 Ðeos maumez beon i-maket
 of gold² t of seluer,
 wið³ monnes honden.
 Muð wiðute⁴ speche,
 ehnен wiðute sihðe,
 earen wiðuten⁵ heringe,
 honden bute felinge,
 fet bute ȝonge. 500
 Ðeo þ ham makien
 mote beon ilich ham,⁶
 t alle þ on ham trusten !
 Ah nu þu seist
 þ ha beoð al wealdende godes,
 t wult þ ich do ham wurðschipe.
 Scheaw sumhwat of ham
 for hwat⁷ ha beon wurðe
 for to beon i-wurðchet⁸ ?

these words of another prophet: ' Our God is in heaven, who doeth all that he will. These idols are made of gold, and of silver, by men's hands. A mouth without speech have they, eyes without sight, ears without hearing, hands without feeling, feet without walking. May they that make them be like to them, and all they that trust in them !'⁹ But now thou sayest that they are all-powerful gods, and wilt that I should do worship to them. Show somewhat of them for which they are worthy to be worshipped ; for before

¹ þ is, ' Ure.

² i-maket al mid gold.

³ al wið.

⁴ bute.

⁵ buten.

⁶ heom iliche.

⁷ for hwi.

⁸ i-wurget.

⁹ Psalm cxv. 3—8.

for ear nulich nowðer
 ham heien ne herien.”
 “ Nat ich hwuch þi þoht beo,”
 quoð þe King Maxence,
 “ ah wordes þu haues inohe ?
 ah þole nu ane hwile,
 t̄ tu schalt i-finden
 hwa þe onswerie.”

510

Pes sondes mon,¹ umbe long,
 þa ha² hefde al þ lond
 ouergan, t̄ þurh soht,
 com t̄ brohte wið him
 fifti scolemaistres,
 of alle þe creftes
 þ clerke ah to cunnen,
 t̄ in alle wittes
 of worldliche wisdomes
 wiseste o³ worlde.
 De King was swiðe wel i-cwemet,⁴

520

this will I neither honour nor reverence them.” “ I wot not what thy meaning is,” quoth the King Maxence, “ but words thou hast enough; but have patience now a while, and thou shalt find those who will answer thee.”

The messenger, in course of time, when he had gone over all the land, and sought it through, came, and brought with him fifty schoolmasters, of all the crafts that clerk ought to know, and in all sciences of worldly wisdom the

¹ Des sondes mon com aȝein.

² he.

³ on.

⁴ i-cweme.

wisest in the world. The King was extremely well pleased, and wished to know if they were as wise and as intelligent as men believed them. And they, with one accord, said that they were of most understanding of all the masters that were in the East; and the chief of the highest, and considered the most renowned of all the learned men. "But thou," said they, "for what notable cause dost thou command us to come hither?" And he answered them, "Here is a maiden young in years, but so exceedingly intelligent and wise in her words,

¹ uoreseide.

² heo somet.

3

heo,

‘Keiser, ahest to cuðen.

⁴ ant wis of hire.

þ ha wið hire anes mot
meistreð us alle.

Ah ȝet me teneð mare
þ ha tukeð ure godes
to balewe¹ ȝ to bismere²

ȝ seið hit beon deouelen

þ in ham dearieð.²

Ich mihte, inoh raðe
wel, habben awealt hire,
ȝif ha nalde wið luue,
wið luðer eie,³ lanhure.

Ah ȝet me þuncheð betere þ ha
beo ear ouercumen⁴

wið desputinge²
ȝ ȝif ha þa ȝet wule,
þen ha wat hire woh,
wiðstonden aȝain us,
ich hire wile don
to þe derueste deað
þ me mai hire demen²

550

560

that she, with her reasoning alone, masters us all. But it grieves me yet more, that, by jeering at our gods, she brings them into contempt and derision ; and says they be devils that dwell in them. I might, speedily enough, have compelled her, if she would not with love, with appalling terror at all events. But yet to me it seemeth better that she be first overcome with argument ; and if she will still, when she knows her error, resist us, I will put her to the most

¹ bale.

² dearieð.

³ luðer.

⁴ ofcumen ear.

't wið kinewurðe mede¹
 ȝelden ou hehliche
 ower gong hider,²
 ȝif ȝe aȝain willeð ?
 oðer, ȝif ou is wilre
 for to wunnie wið me,
 ȝe schulen beo mine reaðes-men³
 in alle mine dearne runes
 't mine dearne deades."
 Da onswereðe þe an
 swiðe prudliche
 þus to þe⁴ prude Prince ?
 " Hei ! hwuch wis read
 of se cointe Keiser,⁵ 580
 makie se monie clerkes to cumen,
 't se swiðe⁶ crefti
 of alle clergies,
 ut of Alixandres lond,
 þe alre laste ende,

painful death that it is possible to doom her to: and with rewards suited to my royal dignity repay you highly your coming hither, if you wish to return; or, if it be more desirable to you to dwell with me, ye shall be my counsellors in all my private designs and my secret undertakings." Then answered one of them right proudly, thus, to the proud Prince: " Ha ! what wise counsel is this of so accomplished an Emperor, to make so many learned men, and the most skilful of all the learned, to come out the remotest bounds of Alexandria's land

¹ ȝeoucs.

² ȝelden ower hwile.

³ readmen.

⁴ prudliche to þe.

⁵ Hei ! hwuch read of so i-cudd Keiser.

⁶ ant swiðe.

to moten wið a meiden !
Me an mahte of ure men
wið his mot meistren,¹
† wið his anes wit
awarpen, þe alre wiseste
þe wuneð bi Westen. 590
Ah, hwuch se ha² eauer beo,
let bringen hire forð,
þe ha understande
þe ha ne stod neauer,
ear þen þis dai,
bute bifore dusie.³"

Pis meiden was bicoluset
þe⁴ hwile in cwarterne
t in cwalm hus. Com
a sonde t seide hire
þa schulde cumen forð,
to fehten in þe⁵ marhen
ane azein fifti.

to argue with a maiden ! Surely one of our men might with his reasoning master, and with his wit alone overthrow, the wisest of all that dwell in the West. But, whatsoever she be, let her be brought forth, that she may understand that she stood never, ere this day, but before fools."

This maiden was shut up the while in prison, and in the torture-house. A messenger came and told her that she must come forth to contend on the morrow, alone against fifty.

¹ meistren hire.

² heo.

³ neauer bute biuoren dusie.

4 beo.

5 inne.

Nes tis meiden nawiht þerfore¹ i-menget
in hire mod inwið² ?
ah, buten euch fearlac,
bitahte all hire feht
in hire Healendes² hond,
þt bigon to him
to bidden þes bone ? 610
“ Crist, Godd, Godes sune !
swete softe Iesu,
alre smelle swotest !
þu alwealdende Godd !
þi Faderes wisdom !
þu þ tahtes³ þine⁴
þ ha ne schulden nowðer
diueren ne dreden,
for teone, ne for tintrehe,
ne for na worldes⁴ wondreaðe ? 620
ah wearmedes⁵ ham wel
hu men ham walde þreaten

The maiden was no-whit on that account troubled within her mind; but, without any fear, committed all her battle into her Saviour's hand, and began to pray to him this prayer: "Christ, God, thou son of God! sweet compassionate Jesu, of all odours sweetest! thou almighty God! thy Father's wisdom! thou that didst teach thy disciples that they should neither be confounded nor afraid, for trouble, nor for torment, nor any worldly tribulation; but warnedst them well how men would afflict and drag them unlawfully, and

heruore.

* worldlich.

² in Healendes.

⁵ warnedest.

3 tahtest.

‘t leaden unlaheliche,
 ‘t elnedes¹ swa þ ham
 was eað to drehen
 al þ men duden ham,
 ‘t al þ ha druhens²
 for þi deore³ luue,
 deorewurðe⁴ Lauerd !

630

‘t seidest þe seluen,
 ‘ Dum steteritis ante reges et præsides,
 nolite cogitari.’

‘ Hwen þe stondeð bifore
 kinges ‘t eorles,
 ne þenche þe neauer hwat ne hu
 þe schulen seggen :
 for ich wule ziuen⁵ ow ba
 tunge ‘t tale,
 þ an⁶ ne schal of alle
 ower wiðerwines
 witen hwat he warpe

640

a word azain ow.’

Lauerd, wune wið me,

didst comfort them so, that it was easy for them to endure all that men did to them, and all that they suffered, for thy dear love, precious Lord ! and thyself didst say, ‘ When ye stand before kings and nobles, think ye never what or how ye shall speak ; for I will give you both speech and eloquence, so that not one of all your adversaries shall know what word he may object

¹ elnedest ham.

² drehden.

³ deorewurðe.

⁴ deore.

⁵ ichulle ȝeouen.

⁶ nan.

† hald þ tu bihet us?
 † sette, Iesu, swuche sahen
 i mi muð to marhen,
 † ȝif swuche mihte
 † strengðe i mine wordes,
 þ heo þ¹ beoð i-cumene
 aȝaines ti deore nome,
 to underneome me,
 móten misse þprof. 650
 Aweald,³ þurh þi wisdom,
 hare worldliche wit?
 †, þurh þi muchele mihte,
 meistre ham swa
 þ ha beon mid alle
 i-stewet † stille?
 oðer i-wente⁴ to þe,
 † ti nome wurðchen,⁵
 þ wið Godd Fader,⁶ 660
 † wið þe⁷ Hali Gast,

against you.⁸ Lord, abide with me, and keep that which thou didst promise us; and put, O Jesu, such sayings in my mouth to-morrow, and give such power and strength to my words, that they who are come against thy dear name, to oppose me, may fail thereof. Overrule, by thy wisdom, their worldly prudence; and, by thy great power, master them so that they may be totally checked and silent; or be converted to thee, and worship thy name, that with

¹ þe.

² i-cumen, þi deorewurðe nome
aȝaines me to underneomene.

³ Awed.

⁴ wenden.

⁵ wurgin.

⁶ heh Feder.

⁷ ant þen.

⁸ St. Matthew x. 18, 19.

þurhwunest,
in alre worlde world,
a¹ on ecnesse."

 EFDE ha bute i-seid swa,
þ an engel ne come² lihtende,
wið swuche leome, fram heuene,
þ ha was sum del
offruht³ t offeared ?
for al þe cwarterne, 670
of his cume, leitede o⁴ leie.
Ah þe engel elnede hire,
t sweteliche seide,
" Ne beo þu nawiht of-dred,
Drihtines dohter ?
hald hardiliche o þ
tu haues bigunnen ?
for þi lefmon⁵ t ti Lauerd,
for hwas deorewurðe nome

God the Father, and with the Holy Ghost, ever livest, in the world of all worlds, eternally."

She had but spoken, when an angel came descending, with such light, from heaven, that she was somewhat affrighted and afraid; for all the prison, at his coming, was illuminated with flame. But the angel comforted her, and sweetly said, " Be not thou aught afraid, daughter of the Lord; keep steadfastly to that thou hast begun: for thy beloved and thy Lord, for whose precious name thou hast undertaken this strife, is with thee everywhere, in

¹ aa.

² þ ter ne com an engel.

³ offruh.

⁴ al o.

⁵ leouemon.

þu underneome þis strif, 680
 is wiðe þe¹ eauerihwer,
 istude t istalle,
 þ wel wile wite þe.²
 He bihat te þ he wile
 i þi muð healden
 flowinde wattres
 of witti wordes,
 þ schulen þe³ flit of þine fan
 swiftliche afellen.
 t swuch wonder ham 690
 schal þunchen of þi wisdom,
 þ ha willeð alle
 wenden to Criste,
 t cume, þurh martirdom,
 to Drihten in heuene.
 Monie schulen turnen
 to treowe billeau
 þurh hare forbisne.
 t tu schalt sone atstirten⁴
 al þe strengðe of þis strif, 700

all places and situations, who will well guard thee. He promises thee that he will pour into thy mouth flowing streams of prudent words, that shall quickly overthrow the arguments of thy foes; and such wonder shall thy wisdom seem to them, that they will all turn to Christ, and come, through martyrdom, to the Lord in heaven. Many shall turn to true faith through their example; and thou shalt soon escape all the severity of this strife, by

¹ mit te.

² þe wule wel witen þe.

³ þ.

⁴ etsterten.

þurh a stalewurðe deað,
 t̄ beo þenne underfon
 i þe feire ferreden,
 t̄ i þe murie,
 of meidnes ?
 t̄ libbe¹ liues ende
 wið Iesu Crist,
 ti Lauerd t̄ ti lefmon,
 in heuene.

Ich hit am Mihel,² 710
 Godes heh engel,
 t̄ of heuene i-sende
 for to segge þe þus.³ ”
 t̄ mid þ̄ ilke step up,
 t̄ steah to þe steoren.⁴

I is meiden þ̄ ich munne,
 stod, þurh þis steuene⁵
 starcliche i-strengðet⁶ ?
 t̄ abad baldeliche, til þ⁷

a death endured with constancy, and shalt be then received into the fair and joyful fellowship of maidens; and live eternally with Jesus Christ, thy Lord and thy beloved, in heaven. I am called Michael, God's archangel, and sent from heaven to tell thee thus." And with that he went up, and ascended to the stars.

This maiden whom I speak of, stood, by this voice mightily strengthened;

¹ libben.

² Micael.

³ þis.

⁴ Ant mit tet ilke steh up to þe steoren.

⁵ þeos stefne.

⁶ i-strengðet.

⁷ aðet.

men com ¹t fatte hire 720
 to fliten wið þe fifti.
 Maxence, in þe¹ marhen,
 set i kine seotle?
¹t bed bringen² biforen him
 þeos modie moteres,
¹t te meiden mid ham.
 Heo, wið Cristes cros
 cruchede hire ouer al,
¹t com baldeliche biforen³
 þeos⁴ feondes an foster, 730
¹t again þes fifti,
 alle ferliche frechen.⁵
 Comen alle strikinde,
 þe strengeste⁶ swiðest,
 of eauer-euch strete,
 for to here⁷ þis strif.
 Stoden on an half
 þes meistres so monie,

and waited with fortitude till they came and fetched her to dispute with the fifty. Maxence, on the morrow, sat on his royal throne; and bade bring before him those proud rhetoricians, and the maiden with them. She with Christ's cross crossed herself all over, and came boldly before this own foster-child of the devil, and against the fifty, all formidable antagonists. All came eagerly hastening, the strongest the speediest, out of every street, to hear this strife. On one side stood the masters so many, and so immeasurably

¹ ine.² bringen bed.³ forð biuoren.⁴ þes.⁵ freoken.⁶ strengeste te.⁷ heren.

þ unimet modi ?
þis meiden on oðer half.

740

Heo bihelden hire
hokerliche alle ?
þ heo stod hercnende,
þ biheold after help
up toward heuene.

De King bigon to wraððen,
þ te dei eode awai,
þ heo ne diden nawiht ?
þ te eadie Katerine
bigon for to segge.¹

750

Hu," cweð ha, " Keiser,²
nauest nawt þis strif
rihtwisliche i-delet,
þ dest fifti meistres
to moten wið a meiden ?
þ hauest ham bihaten,
ȝif ha mahan, on me,

proud; the maiden on the other side. They all beheld her contemptuously; and she stood listening, and looked for help up toward heaven. The King began to wax wroth, that the day was passing away, and they did nothing; and the blessed Katherine began to say:

"Thou hast not, O Emperor," quoth she, "fairly arranged this contest, who makest fifty masters to dispute with one maid; and hast promised them,

¹ seggen.

² "Du," quoð ha, "Keiser, þu.

þe herre hond habben,
 kinewurðe meden:
 "t me nawiht under al, 760
 þ¹ moti, a meiden,
 azain² ham alle.
 Ah ne drede ich³ nawiht
 þ⁴ mi Lauerd nule⁵
 wel ȝelde me mi hwile,
 for hwas nome ich underneome⁶
 to fithen o þis⁷ wise.
 Ah ȝette me an hwat,
 þ tu ne maht nawt
 wearne wið⁸ rihte: 770
 ȝif me is leued,⁹
 þurh leue Lauerd,
 for to leggen ham adun,
 þ tu þi misbileaue
 lete þenne lanhure,
 "t lihte¹⁰ to ure."

if they be able to have the higher hand of me, royal rewards; and to me, a maiden, nothing whatever, who dispute against them all. But I fear not that my Lord, for whose name I undertake to fight in this wise, will not make it well worth my while. But grant me one thing, which thou mayest not refuse with justice: if it is permitted to me, through my dear Lord, to set them down, that thou wilt then, at least, forsake thy unbelief and descend to our faith."

¹ þe.

² aȝeines.

³ ich me.

⁴ for.

⁵ wule.

⁶ underuo.

⁷ forto fehtin o þisse.

⁸ wernin mid.

⁹ ȝef me is i-lenet. ¹⁰ lete, ant lihte.

“ Nai,” quoð he, heterliche
as þe¹ þi hoker þuhte,
“ ne lið² nawt to þe
to leggen lahe up o me
of³ bileaue ?
beo ha duhti oðer dusi,
naue þu nawt to donne.
Do nu þi tu schalt don ?
t we schule lustnin
hu þi Lauerd t ti lef,⁴
þi al þi leaue⁵ is upon,
wule werie⁶ to dai
þine⁷ leasunges.”

780

Pis meiden, mid þi ilke,
loked on oðer half,
t lette him i-wurðen ?

790

“ Nay,” quoth he, angrily, as one that thought himself insulted, “ it lieth not with thee to lay a law of faith upon me : be it sound or foolish, thou hast nothing to do therewith. Do now that which thou art obliged to do ; and we shall listen how thy Lord and thy love, upon whom is all thy trust, will defend to-day thy leasings.”

The maiden, upon this, looked on the other side, and left him to himself;⁸ and began to speak to the five times ten in this wise :

¹ him.² lið hit.³ upon me of mine.⁴ leof.⁵ þin bileaue.⁶ werien þe.⁷ of þine.⁸ Literally, *let him be.*

þt tok on toward
 þa¹ fif siðe tene
 to talien,² o þise wise !

“ **N** u ȝe alles to strif beon³
 i-stured hidere,
 for to beo wið gold
 þt gersum⁴ i-grette !
 þt se feole cuðe men, 800
 ba þt utcumene,⁵
 copnið þt kepeð
 hwuch ure is kempe
 to ouercumen oðer !
 lure ow is to leosen
 ower swinkes lan,
 þþ⁶ leoteð se lutel of,
 sparieð⁷ owre speche !
 þt schome ow is to schuderen
 lengre under schelde, 810
 þt schunien þ ȝe schulen to.

“ Now ye are entirely drawn hither to this contest, that ye may be greeted with gold and treasure; and so many men, both natives and foreigners, wait and watch to see which of us is the combatant that is to overcome the other; it were harm to you to lose the wages of your toil, who think so lightly of me, and spare your speech; and shame is it for you to shrink longer under shield, and shun that you should go to. Let him shoot forth

¹ þeos.

² tauelin.

³ beoð.

⁴ forto beon mid an gersum.

⁵ uncuðe.

⁶ þe.

⁷ ant sparieð.

Scheoteð forð sum word,
 t let us onswieren,
 þ¹ meast kempe is cud,²
 t kenest of ow alle
 of þe creft³ þeo þ³ nome-cuðest is,
 t meast con,
 cume, cuðe⁴ þrof,
 t þ he⁵ haueð in heorte⁶
 nu we schulen talien take
 ut of his tunge⁷
 t teueli wið me."

“ Nai,” quoð þe cuðest⁶
 of ham alle,
 “ ah nu we beoð of se feor,
 for þe, i-flut⁷ hider,
 þu schalt sette sikel forð,
 t seggen earst hwat tu wult,
 t we shulen seoðen.

820

some word, and let us answer him, who is the champion of most fame, and the most intrepid of all you of the craft: let him that is most renowned, and most skilled, come, and let him give proof thereof, and of what he has in his heart; now we shall take boasting out of his tongue: and let him play at tables with me.”⁸

“ Nay,” quoth the most renowned of them all, “ since now we have journeyed so far hither for thee, thou shalt put sickle forth, and say first what thou wilt, and then we shall.”

¹ þe.² i-cudd.³ creft, þ he is.⁴ ant meast con, cuðe.⁵ ant þ.⁶ þe cuðdest an.⁷ of so for i-fluht for þe.⁸ i. e. dispute with me.

“ CH,” quoð þe meiden, 830

 “ sone se¹ ich awai warp
 ower witlese lei,
 t leornede t luuede
 þe liffule leaue²
 of hali Chirche,
 þ i-cheosen³ habbe,
 ich aweorp, wið alle,
 þe glistinde wordes
 þ beon in owre bokes,
 þ beon wiðute godleic, 840
 t empti wiðinnen,
 þ ȝe beon wið⁴ to swollen,
 nawt wið wit, ah wið wind
 of ane wlonke wordes?
 þ þuncheð se greate,
 t beð godlese þah,
 t bare of euch blisse,
 þah ȝe blissen ow þprof.
 Low! þullich is al

“ I,” quoth the maiden, “ as soon as I had thrown away your senseless religion, and learned and loved the life-giving belief of holy Church, that I had chosen, I cast away entirely the plausible words that are in your books, (which without are goodly, and empty within,) wherewith ye are inflated, (not with wisdom, but with the wind of pompous words,) that seem to you so great, and yet are worthless, and barren of any joy, though ye

¹ so.² lare.³ þe ich i-chosen.⁴ beoð mit.

þ ȝe þenchen to dai
for to weore me wið¹ ?
Homeres motes,
t Aristoles turnes ?
Esculapies creftes,
t Galienes grapes ?
Philistiones flites,
t Platunes bokes ?
t alle þis² writeres writes
þ ȝe wreðieð ow on.
Ðah ich beo in alle
of se earlich i-learet,
þ ich ne fond nawt fele
neauer mine euening ?
þah,³ for þi þ ha beoð
ful of idel ȝelp,
t empti of þ eadi⁴
t lifful lare,
al ich forsake her

rejoice in them. Lo ! this kind of learning is all that ye think to-day to strive against me with: Homer's reasonings, and Aristotle's syllogisms; Esculapius's crafts, and Gallienus's enquiries; Philistio's disputation, and Plato's books; and all the writings of these writers that ye lean upon. Though I was in all these so early instructed, that I never found many equal to me, yet, because they are full of vain glory, and void of that blessed and life-giving doctrine, I now utterly forsake them, and at once give them all up;

¹ þencheð to weorin me wið to dei.

2 *beos.*

3 ah.

* hali.

¶ eƿeðe ham alle sker up, ¶ segge þ i ne conne ne cnawe na creft bute of an, ¹ þ is soð wit ¶ wisdom, ¶ Heore of eche heale þ him riht leueð? þ is Iesu Crist, mi Lauerd ¶ mi lefmon, þ seide, as ich seide ear, ¶ ȝet wile seggen, ‘ Perdam sapientiam sapientum, et intellectum,’ etc.	870
‘ Ichulle fordon þe wisedom of þeose world men, ¶ awarpe þe wit of þeose world wittie.’ Des ² alre schafte Schuppend schawde ure earste ealdren, Adam ¶ Eue,	880

and say that I neither comprehend nor know any power but of one alone, who is the true understanding and wisdom, and Lord of eternal salvation to those that rightly believe in him; that is Jesus Christ, my Lord and my beloved, who said, as I said before, and still will say, 'I will destroy the wisdom of these worldly men, and reject the understanding of these worldly wise.' This Maker of all creatures showed our first parents, Adam and Eve, the

1 buten an.

2 De

þe wit ¹t te wei of lif,
 þurh halewende hest¹ ?
¹t hefde ham bihaten,²
 ȝif ha ham wel helden,
 heuenliche meden.

890

Ah þe wrenchfule feond,
 þurh onde,³ wið wiles⁴
 wearp ham ut sone
 of Paraise selhðe,
 into þis liflease lif.

And al þi lihte of ham twa
 schulde forleosen,
 ȝif þi Godes godleic
 nere þe mare,

900

þi se muche luuede us,
 þah þe⁵ luðere,
 lihte,⁶ nu leate,
 of heuenliche limen⁷ ?
¹t forþi þi he is,

understanding and the way of life, by a hallowing command; and had promised them, if they conducted themselves well, celestial rewards. But the crafty fiend, through envy, by his wiles cast them soon out of the joy of Paradise into this lifeless life. And all who descend of those two would perish, if that God's goodness were not the more, who so much loved us, notwithstanding the wickedness, that he descended, now in these latter days, from the heavenly

¹ þurh his halwunde heast.

² ant ȝette ham.

³ onden.

⁴ wiltes.

⁵ he.

⁶ ahte þi he lihte.

⁷ leomen.

to ure sihðe, unsehelich
 in his ahne cunde,
 com ȝ t creap in ure,
 for to beon i-sehe þrin,
 ȝ nam blod ȝ ban
 of¹ meidenes bodi.

Ðus he schrudde ȝ hudde him,
 alre þinge Schuppend,
 wið ure fleschliche schrud,
 ȝ scheaude us his nebschaft,
 ȝ welc, hwil his wille was,
 bimong worldliche men ?
 ȝ ta he hefde arud us
 of þe feondes rake,²
 he wende up, as he walde,
 to wunien þer he wuneð ai,
 wiðute wanunge.³
 Swa þ we wite wel
 þurh wundres þat he wrahte,

910

920

light; and because he is, to our sight, invisible in his own nature, came and entered into ours, that he might be seen therein, and took blood and bone of a maiden's body. Thus did he, the Maker of all things, shroud and hide himself with our fleshy clothing and showed us his countenance, and walked, while it was his will, among worldly men; and when he had rid us of the fiend's chains, he went up, as he designed, to dwell where he ever dwelleth, without waning. So that we know well by the miracles

¹ of a.² of feondes raketchen.³ wonunge.

þ na mon ne mihte,
 þ he is soð Godd.
 t eft þurh þ he þrowede, t þolede
 deað o rode, as deadliche mon,
 þ he is soð mon.

of his Fader soð Godd, 930
 of his moder soð mon,
 in anhad, ba somen.
 soð mon t soð Godd,
 wealdinde t wissinde
 alle worldliche þing
 after his wille.

Dis is te² Lauerd
 þ [ich] on leue³.
 þis is al þe lare
 þ ich nu leorni. 940
 þis is þ⁴ i þis strif, schal
 strengðe⁵ me aȝain ow.
 In his hali nome i schal

which he wrought, which no man could work, that he is true God; and afterwards, in that he suffered, and endured death upon the cross, as a mortal man, that he is true man: of his Father true God, of his mother true man, in unity, both together; true man and true God, ruling and directing all worldly things according to his will. This is the Lord in whom I believe; this is all the learning that I now learn: this it is that, in this strife, shall strengthen me against you. In his holy name I shall esteem lightly all that

¹ soð Godd ant soð mon.

² mi.

³ þ ich on leue.

⁴ þe.

⁵ strengen.

leote lihtliche
 of al þ ȝe cunnen
 kasten aȝain me,
 ne beo ȝe se monie ?
 for nis him na derure
 for to adweschen adun
 fele þen feawe, 950
 bifore þeo þ him riht
 leueð t luuieð.”

HN, for ham alle,
 onswerede t seide,
 “ ȝif he was, as tu seist,
 soð Godd t Godes sune,
 hu mihte he as mon
 deaðlich¹ deien ?
 ȝif he was mon, hu mihte he
 deað ouercumen ? 960
 Alle wise witen wel

ye can object against me, how many soever ye be; for it is no more difficult for him to throw to the ground many than few, before those who truly believe and love him.”

One, for them all, answered and said, “ If he were, as thou sayest, true God and the son of God, how might he as a mortal man die? If he were man, how might he overcome death? All wise men know well that it is against right, and against what is believed of every natural law, that God, who is

¹ derfliche.

þ hit is aizein riht,
 t azein leaue
 of euch cundelich lahe,
 þ Godd, þ¹ is undeadlich,
 mahe deað drehen ?
 t deadlich mon mahe
 deað ouercumen ?
 t tah hit mihte nu beo
 þ he baðe were, 970
 soð Godd t soð mon,
 after þ tu munnest,
 an he mihte inoh raðe
 don of þes twa þinges ?
 ah ba somen, nanes weis."


 eo ne sohte nawiht,
 ah seide aȝain anan riht,
 "Dis is nu þe derfschipe
 of þi dusie onswere,
 t te depnisse, 980

immortal, may undergo death; and that a mortal man may overcome death: and even though it might be that he were both, true God and true man, as thou thinkest, one of these two things he might readily enough do; but both together, by no means."

She sought not, but replied immediately: "This is now the strength of

¹ þe.

þ tu, of þ þing
 þ te misþuncheð,
 underfes þ¹ an half,
 t dustes² adun þ oðer,
 þe godcundnesse³ of Godd,
 for mannesse of his manhad ?
 as þah þe Almihti
 ne mihte nawt þeos twa
 misliche cundes
 gederen togederes.

990

ȝe makede⁴ he mon of lam
 to his i-licnesse ?
 Hwi schulde he forhohien
 to wurðe to þ þing
 þ is i-went upon him ?
 And hwen he hit mahte don
 buten ewt to leosen
 of hehnesse,
 hwi were hit him earfð to don,⁵

thy weak answer, and its depth, that thou, of a thing that to thee mis-seem-
 eth, admittest one part and rejectest the other,— the divine nature of God,
 for the humanity of his manhood ; as though the Almighty might not join
 together these two distinct natures. Made he not man of clay after his
 likeness ? Why should he disdain to become that thing which is formed
 after his likeness ? And when he might do it without losing aught of majesty,
 why should it be difficult for him to do who can do all things, and wills

¹ underuest þe.² dudest.³ goddnesse.⁴ ȝe ne makede.⁵ hwi were erueð don.

þe þ alle þing mei, 1000
 t wile al þ god is,
 to neome monnes cunde,
 t beo i-sehe soð mon,
 Godd. þah unsehelich
 in his ahne cunde?
 t þolien, as soð mon,
 deað, þen¹ him þuhte?
 Ah ȝif þu wilt siker beon
 þ soð beo þ i segge,
 leaf þi lease wit þ tu wlenches te in, 1010
 t liht to ure lare?
 þ tu mahe stihen
 to understanden in him
 Godes muchele strengðe,
 t na monnes mihte,
 þurh hise wundri werkes,
 t wurðfulle, in eorðe?
 for nul tu wenne² nawt
 þ tu schuldes heien,

all that is good, — viz. to assume man's nature, and be visible as very man, though God invisible in his own nature; and suffer death as very man, when it seemed good to him? But if thou wouldest be certain that what I say is true, forsake thy false wisdom in which thou boastest, and descend to receive our learning; that thou mayest mount up to understand in him God's great power, and not man's might, by his marvellous and honourable works upon earth: for dost thou not think that thou shouldst

¹ hwen.

² cenne.

heane na mare,¹ 1020
 þ is in soð Godd
 mones unmihte?
 þ he noðeles² nom
 upon him seluen,
 us for to sauuen,³
 t makien us stronge
 þurh his unstrengðe.
 His unstrengðe i clepie,
 þ he was, as mon, cundeliche
 ofhungret t weri, 1030
 t pine mihte þolien.
 In euch þing of þe world
 beoð sutele t eð sene,
 þ þolien⁴ of Godes wisdom?
 þah i þis an þing he scheaude,
 t sutelede inoh,
 þ he was soð Godd,
 þ leadeð euch leafful mon⁵

extol, and no longer despise, that there is in the true God the weakness of manhood; which he nevertheless took upon himself, to save us, and make us firm through his infirmity? His infirmity I call it, that he was, as man, in a natural manner hungry and weary, and was capable of enduring pain. In every thing of the world it is manifest and easily seen that they suffer through God's wisdom; though in this one thing he showed, and made it manifest enough, that he was true God, who leadeth every faithful man

¹ heanin ne hatien na mare.

² neodeles.

³ saluin.

⁴ þe weolen.

⁵ þe leadeð euch leafful.

to treowe billeau,
 t his leoue nome
 to herien t to heien,
 þat¹ he wið his steuene
 þe storuene arearde,²
 t wið his word awahte
 þe liflese liches³
 to lif t to leome.

Dis⁴ ne dide neauer
 na⁵ deadliche mon
 þurh his ahne⁶ mihte,
 zif he Godd nere.

Oþre, þurh wiheles
 t wicchecreftes,
 wurcheð sume wundres?
 t biȝuleð unwiten,
 þ⁸ weneð þ hit beo swa
 as hit on ehe bereð ham.

Ah wes þurh þ he wes
 soð Godd, in his cunde

1040

1050

to true belief, and to honour and exalt his loved name, since he with his voice raised up the dead, and with his word awoke the lifeless corpses to life and to light. This never did any mortal man through his own might, if he were not God. Others, through wiles and witchcrafts, perform some wonders; and beguile the unwise, who ween that it is so as it seemeth to the eye. But it was because he was true God, in his nature joined

¹ þa.⁵ nan.² astearde.⁶ anes.³ deest liches.⁷ ant þurh.⁴ Ðus.⁸ unweoten þe.

i-cuplet wið ure,
 arearde þe deade, 1060
 þe dumbe ⁊ te deaue
 botnede blinde,
 healede halte ⁊ houere,¹
 ⁊ euch unheale.
 ⁊ draf of þe awedde²
 awariede wihtes.
 ⁊, as Alwealdent,
 wrahte her, o worlde,
 al þe walde.
 And ȝif þu nult, 1070
 nanes weis, witen
 þe wrahte
 þulliche wundres,
 lef, lanhure, þu sest,
 miracles þe beð maked ȝet³
 þurh him, ⁊ on his
 deorewurðe nome,
 daies ⁊ nihtes.

with ours, that he raised the dead, cured the blind, the dumb, and the deaf, healed the lame and the crooked, and every disease, and cast the accursed beings out of the insane; and, as Supreme Ruler, did here, in this world, whatsoever he would. And if thou wilt not, by any means, acknowledge that he wrought such miracles as these; believe, at least, what thou seest,—the miracles that are yet done through him, and in his precious name, daily and nightly.

¹ houerede.

² wedde.

³ miracles þe his men maket ȝette.

Ah beo nu soð ! cnawes,
ȝif ich riht segge.

1080

Ðu seist he ne mihte
nawt ba beo
Godd ! mon !

ah ȝif he nere soð Godd,
! undeallich himself,
hu mihte he leanen¹
lif to þe deade ?

And ȝif he nere soð mon,
hu mihte he drehen þ he droh,
! deien se derffulliche ?

1090

Durh þis suteleð soð
al þ ich segge !
! þ he is² Godd self,
þat³ duste deað under him,
þurh þ he is Drihtin
meinful ! almihti.
And þe ilke self⁴
is Godes sune,

But be now candid ; acknowledge it, if I say rightly. Thou sayest that he might not be both God and man : but if he were not very God, and immortal himself, how could he bestow life upon the dead ? And if he were not very man, how might he suffer what he did suffer, and die so painfully ? Through this, all that I say is manifested to be true ; and that he is very God, who cast death under him, by reason that he is the Lord powerful and almighty. And the very same is God's son, who, inasmuch as he was God, might not

¹ lenen.² ant tat.³ þe.⁴ Ant seolf þe ilke.

þ, onont þ he Godd was,
 ne mahte¹ drehe na deað² 1100
 t þah deide, ah fleschliche?
 for ba he underfeng
 ban t flesch of² ure cunde,
 þ is bruchel t deadlich,
 for to deien in hire?
 for þi þ he was undeadlich
 in his ahne,
 ne in hire ne mahte,
 nanes weis, deien
 wiðuten ure.³ 1110
 De⁴ soðe Godd, t Godes sune,
 þ deide onont ure
 cunde þ he hefde,
 aras, t arearde
 himself fram deaðe?
 for þah he were deadlich,
 þurh þ he mon was,
 onont his mannesse,⁵

suffer death; and yet died, but only in the flesh: for he assumed both bone and flesh of our nature, which is frail and mortal, that he might die therein; because he was immortal in his own nature, nor might he in any wise die in it without ours. The true God, and God's son, who died as to our nature that he had, arose, and raised himself from death: for though, inasmuch as he was man, he was mortal in regard to his human nature, and

¹ ne mahte he.

² on.

³ buten in ure.

⁴ Des.

⁵ mannesse.

þt deide, as ich seide,
he ne losede na lif,
onont þt he Godd was,
ne undeadlichnesse,
onont his drihtnesse ?
ah was eauer, þt is,
Drihtin undeadlich.

Ðus, ido dede,
deað ne acaste nawt Crist,
ah Crist ouercom
deað, þt sloh hire,
in him seluen." 1120

HLLE þe oðre hercneden
wið swiðe opene earen,
ah herto onswerede
an for ham alle ?
" ȝif Drihtin, þt dearede
in ure monnesse,¹
wrahte þeos wundres,

died, as I said, he lost not life, in regard that he was God, nor immortality, in regard to his being Lord; but was ever, and is, the Lord immortal. Thus, put to death, death overthrew not Christ; but Christ overcame death, and slew him, in himself."

All the rest listened attentively, but hereto one answered for them all: "If the Lord, who dwelt in our human nature, wrought these miracles, as

¹ mennesse.

as þu wilt þat we leuen,
 hwi walde he
 þrowin as he dude, 1140
 † þolie deað o rode,
 hwen he com to arudden
 of deaðes rake¹ oþre ?
 Hwi deide he him seluen ?
 † hu mihte he helpen,²
 † beo biforen oðre,
 þ þurh ferde deað,
 ase wel as³ he⁴ doð ?
 Hefde he,⁵ lanhure,
 him seluen alesed, 1150
 sum walde hopen
 † habbe bileaue to
 his alesunge.”
 ȝet quoð þis meiden,
 † seide him to ȝaines,
 “ Ich habbe uncnut summe

thou wilt have us to believe, why did he wish to endure pain as he did, and suffer death on the cross, when he came to free others from the bonds of death ? Why died he himself? and how could he, who passed through death as well as they did, aid and be a defence to others ? Had he, at least, delivered himself, one might hope and have faith in his power to deliver.”

Yet quoth the maiden, and said to him in reply, “ I have undone some

¹ raketehen.

² mei he helpen oðre.

³ þe þurhferde deað as.

⁴ Probably an error of the transcriber for “ ha.” As the text stands, the translation would be “ How could he aid and be a defence to others who passed through death as well as he ?”

⁵ Hefde he þ.

of þeose enottes,¹
þif þu hit wult² i-cnawen.

Ah her, þu wenest ȝette,
þ tu wene ne þarf,³
þ Godd, þ is unþrowlich,
þrowde, oðer þolede
pine oðer passiun,
oðe deore rode,
onont þ he Godd was,
oðer deað drehde.

Ne mahte, þ wite þu,
his heuenliche cunde,
o nanes cunnes wise,
fele nowðer sar ne sorhe
upo þe cruche !
ah al þe weane t te wa
wente upo⁴ þe unstrengðe
of þ underue⁵ flesch,
þ he noðeles nam,
wið al ure nowcin,

1160

1170

of these knots, if thou wilt be sensible of it. But here, thou supposest still, that which thou needest not suppose, that God, who is incapable of suffering, suffered, or endured pain or suffering, on the dear cross, or underwent death, in respect that he was God. His heavenly nature might not — know thou this — in any wise feel either sore or sorrow upon the cross; but all the grief and the woe fell upon the weakness of that frail flesh, which he neverthe-

¹ cnotti enotten.

⁴ felen sar uppon.

² ȝef þu wult.

⁵ underuo.

³ þ tu ne wenan þarf.

bute sunne ane,
 upon him seoluen.
 O Godd, þ is al Freo,
 ne mai nan uuel festnen? 1180
 ne mihte mon, nowðer godd,
 onont þ he Godd was,
 beaten ne binden,
 ne halde, ne nimen ȝet¹?
 for he is² unneomelich.
 Ah, þurh þe mon þ he was
 i-schrud ȝ i-hud wið,
 he bicherde þene feond,
 ȝ schrenete þen alde deouel,
 ȝ te-schrapet his heaued.³ 1190
 Nes nawt i-teiet to
 þe treo þer he deide upon,
 for to drehen eawt,
 bute⁴ flesch timber.
 Ah swa he, wiðute woh,

less took upon himself, with all our infirmities, except sin only. On God, who is All-pure, no evil can attach itself; nor might man, nor a god, in that he was God, beat or bind him, or hold, or even take him; for he cannot be taken. But, through the man that he was shrouded and hidden within, he outwitted the fiend, and foiled the old devil, and shaved his head.⁵ There was nothing bound to the tree that he died upon, to suffer aught, but corporeal matter. Thus he, without wrong, as man, in human

¹ ne neomen, ne halden.

² for Godd is.

³ ant te schrape hefde.

⁴ to drahlen buten.

⁵ i. e. put him to shame.

adweschde t adun weorp
 þe wiðerwine of helle,
 mon, i monnes cunde,
 þ wið woh hefde
 to deað i-drahen moncun¹ 1200
 þurh deaðliche² sunne.
 Ðus was, as ich munne, mon,
 t nawt Godes drihtnesse,
 þurh driuen oþe rode :
 þah he, i þat ilke pine,³
 soð Godd were.
 Ah mon, for mon þ misdide,
 þolede dom t deide :
 t Godd, i mon, for
 monnes bruche, bette 1210
 t eode o⁴ bote,
 as his ahne godleic
 lahede hit t lokede.
 Low ! þis makede him
 þ he underfeng mon,

nature, overthrew and cast down the hellish adversary, which nature wrongfully had drawn mankind to death through mortal sin. Thus, as I said, was man, and not God's majesty, transpierced on the cross; though he, in that very suffering, was true God. But as man, for man that transgressed, he suffered judgment and died; and as God, in man, for man's infraction of the law, repaired and became a remedy, as his own goodness ordained and determined it. Behold ! this moved him to take upon him man, — that is, to become

¹ mon to.

² dedliche.

³ time.

⁴ on.

(þ is, bicom mon,) 1220
 þ tat þe mon hefde
 aȝain him i-broken
 were i-bet þurh mon¹ !
 t þ he arisede eft,²
 fram deaðe to liue
 þ ne dredeð na deað !
 þurh hwam we mahan³ haue
 sikere billeague
 to arisen alle after.⁴
 Eað were ure Lauerd,
 liuiende Godes Sune,
 to awarpen his unwine,
 t reauen him his honde werec,
 þ he wið woh atheld,⁵ 1230
 on ewc⁶ wise i þe world⁷
 þat he eauer walde,
 wið⁸ anlepi word,

man, — that that man, by transgressing against him, had broken, should be restored through man: and that he arose after, from death to a life that dreadeth no death; through whom we may have sure belief that we all shall arise hereafter. Easy were it for our Lord, the Son of the living God, to overthrow his adversary, and rescue from him his handiwork, which he wrongfully detained, in whatever way in the world he would, — with a single

¹ þ te bruchen þ mon hefde
 i-broken aȝein him
 weren i-broken þurh mon.

⁸ wið an.

² ant þ he arise carest.
⁴ efter him.
⁶ euch.

³ mahten.
⁵ etheold.
⁷ in world.

3ea wið his an wil ?
 ah þe witti Wealdent,
 't te rihtwise,¹
 biradde² hit swa swiðe wel,
 þ he þ ouercom mon
 were akast þurh mon,
 wið mekeleic 't luste,³ 1240
 nawt wið luðer strengðe ?
 þ he ne mihte nanes wise
 meanen him of wohe."

WILS þeos⁴ eadi meiden
 motede 't mealde þus,⁵
 't muchele mare,
 þ an modieste⁶ of ham
 þ mealde to ȝain hire
 ward⁷ swa awundred
 of hire witti wordes, 1250

word, yea, with his mere will: but the wise and righteous Ruler designed it so excellently well, that he who overcame man should be overthrown by man, with meekness and wise design,³ not with rude strength; that he might no wise bemoan himself of wrong."

While this blessed maiden reasoned and discoursed thus, and much more, the proudest one of those who spoke against her was so filled with admiration at

¹ rihtwise Godd.

² bireadde.

³ meokelec ant liste.

⁴ Hwil þis.

⁵ motede þis ant mealde þis.

⁶ modgeste.

⁷ warð.

þ swa offeared ȝ offruht,
 ȝ alle hise feren,
 þ nefde hare¹ nan tunge
 to tauelin a dint.²

Se³ swiðe Godes grace
 agaste ȝ agide ham,
 þ euch an biheold oðer
 as he bidweoled were !
 þat nan ne seide na þing,⁴
 ah seten stille ase⁵ stan !

1260

cwich ne cweð⁶ þer neauer an.



Es Keiser bigapede⁷ ham,
 as mon þ bigon to weden
 ȝ to wurðen ut of his ahne wit !
 wodeliche seide,⁸
 " Hwat nu, unwreaste men,
 ȝ wacre þen eni wake !

her wise words, and so amazed and awed, he and all his fellows, that none of them had tongue to deal forth an objection.⁹ So greatly did God's grace confound and awe them, that each one looked at other as if he were bewildered: so that none of them said any thing, but they sat still as stone; nor did one of them move or speak.

The Emperor gazed at them like a man that began to rave and to go out of his reason: furiously he said, " What now, ye worthless men, and weaker

¹ heore.

² a tint wið.

³ Swa.

⁴ na wiht.

⁵ as þe.

⁶ cwic ne cwed.

⁷ bicapede.

⁸ ȝeide.

⁹ Literally, " to make a move ;" in allusion to the game of tables or backgammon.

of deaðe ¹ t of dul¹ wit !

Nu is owre stunde !

Hwi studize ȝe nu,²

1270

t steuenteð se stille ?

Nabbe ȝe teð ba³

t tunge to sturien ?

Is nu se storliche

unstrengðet ower strengðe,

t ower wit awealt,

swa þ te mihte

t te mot of ane

se meke meiden schal

meistren ow alle ?

1280

Me ȝif fifti wimmen,

t tah þer ma weren,

hefden wið word⁴ ower

an awarpen,⁵

nere hit schendlac inoh,

t schir schome, to alle

þ ȝelpeð of lare ?

than any wave ! of dead and of dull wit ! Now is your hour ! Why ponder ye now, and stop so still ? Have not ye both teeth and tongue to move ? Is your strength now so mortally enfeebled, and your wit so overpowered, that the energy and reasoning of so meek a maiden shall master you all ? But if fifty women, and though there were more, had with eloquence overcome one of you, would it not have been disgrace enough, and sheer

¹ of ded ant of dult.

² Hwi studgi ȝe.

³ ba teð.

⁴ wordes.

⁵ awarpen ower an.

Nu is alre schome meast ?

þ an lepi¹ meiden,
wið hire anes muð, haueð
swa biteuelet,² i-temed,
t i-teied, alle
i-tald bi tale,
fif siðe tene
i-cudde t i-corene,
t of ferrene i-fat,
þ al ȝe beon³ blodles
i-kimet,⁴ of ow seluen.

Hwider is ower wit
t ower wisdom i-went ?

1290

Brekeð on, for bismere,
t biginneð sumhwat !”

1300

 NDSWEREDE þa
þ an þ te oðre
helden for hehste
t heaued of ham alle,

shame, to all who boast of learning? Now is the greatest shame of all; that a single maid, with her mouth alone, hath so confounded, tamed, and tied five times ten (all told by tale) celebrated and select sages, and brought from afar, that ye are all become spiritless, of yourselves. Whither is your understanding and your wisdom gone? Break on, for shame, and begin something !”

He whom the others regarded as the principal and chief of them all then

¹ þ an anlepi.

² biteuelet ow.

³ beoð.

⁴ bikemet.

t cweð to þe Kinge :

“ An hwat ichulle þ tu wite,
þ we habbeð witnesse
of alle þe wise

1310

þ beon¹ in East londe,
þ neauer, aȝet þis dai,²
ne funde we nohwer nan
se deop i-learet

þ durste sputi wið us :

t, ȝif he come i place,
nere he neauer se prud,
þ he ne talde him al tom
ear he turnde³ fram us.

Ah nis nawt⁴ lihtlich

1320

of þis meidenes mot :
for ich⁵ soð schal seggen,
in hire ne motes na mon.

For nawt nis⁶ hit monlich mot
þ ha⁷ mealeð,

answered, and said to the King: “ One thing I would that thou know, that we have the testimony of all the wise that are in the East, that never, until this day, have we anywhere found any one so deep learned that he dared to dispute with us; and, if he came into our presence, (were he ever so confident,) that he did not reckon himself quite empty ere he turned from us. But of this maiden’s reasoning there is nothing to be despised; for, I must speak the truth, in her reasoneth no mere man. For it is not human reasoning

¹ þ wunieð.
⁵ for ȝef ich.

² aȝet tes dei.
⁶ is.

³ turnde him.
⁷ þ mot þ ha.

⁴ Ah nawt.

ne nis heo¹ þ haueð mot ?
 ah is an heuenlich gast in hire
 swa aȝain us,
 þ we ne cunnen,
 ne, þah we cuðen,
 we² nullen, ne ne duren,
 warpen na word aȝain
 to weorren ne to wraððen
 him þ ha treoweð on³ ?
 for sone se ha Crist clepede,
 t̄ his nome nempnede,
 t̄ te muchele mihtes⁴
 of his hehnesse,
 t̄ schawde seoðen
 sutelliche of⁵ þe deopeschipe
 t̄ te dearne run
 of his deað o rode,
 al wat awai
 ure worldliche wit,
 swa we weren adredde

1330

1340

that she uttereth, nor is it she that holds this dispute ; but there is a heavenly spirit in her so adverse to us, that we cannot (nor, if we could, would we, nor dare we,) object a word again to contend with or to displease him whom she trusts in: for as soon as she called upon Christ, and named his name, and the great might of his majesty, and then showed manifestly the depth and the hidden mysteries of his death on the cross, all our worldly wit

¹ ne nawt nis hit heo.
⁴ mihte.

² ne.
⁵ deest of.

³ þ heo wreðeð hire on.



of his drihtnesse.¹

And tat we kennið þe wel,
Keiser, t̄ cuðeð,
þ we leaueð þi lahe,
t̄ al þi billeaue,
t̄ turnen alle to Crist !
t̄ her we cnawlecheð him
soð Godd, t̄ Godes Sune !
þ se muche godleic cudde
us alle on eorðe,
þ woh haueð eni mon
to weorren him mare.
Dis we schaweð þe !
nu sei þ tu wilt. ”

1350

K E Keiser kaste his heaued,
as wod mon, of wraððe ?
t, bearninde al³ as he was
of grome t of teone,
bed bringen o brune

1360

fled away, we were so in dread of his sovereignty. And this we make well known to thee, O Emperor, and declare, that we leave thy religion, and all thy faith, and turn all to Christ: and here we acknowledge him true God, and the Son of God; who so much goodness showed us all on earth, that it were wrong in any man longer to contend with him. This we declare to thee; say now what thou wilt."

The Emperor threw up his head, as a madman, in wrath; and, all inflamed as he was with anger and vexation, bade that a fire be kindled in the

¹ his rixlunge.

² wilt nu,

3 *deest al.*

a fur amidde þe burh¹ ?
þt ba binden ham swa,
þe fet þt te honden,
þ ha wrungen azain ?
þt iþe reade leie,²
þt iþe leitende fur,
het warpen euch fot.
As men droh ham to hare deað,
þa ȝeide þus þ an,
þt elnede þe oðre ?
“ O, leue feren,³
feire is us i-fallen.
Ah ȝet we forzeteð us,
nu þe deore Drihtin
areaw us, þt toc read
to ure alde⁴ dusischipes
þ we driuen longe ?
þt hauð adiht us to dei
to drehe pis deað,

1370

1380

midst of the city; and both so to bind their feet and their hands that they were dislocated; and into the red flame, and blazing fire, commanded each man of them to be cast. As men dragged them to their death, one of them cried thus, and comforted the others: "O, my dear associates, fair hath it befallen us. But yet we forget ourselves, now that the dear Lord has pitied us, and had consideration for our old follies that we long practised; and has appointed us to-day to suffer this death, through his mild mercy;

¹ an ad amidden þe burh.

² *deest* leie.

³ i-feren.

⁴ ant toc read of al ȝe.

þurh his milde milce ?
 þe forleose þis lif
 for his leue luue,
 i trewe billeau¹,
 t iþe cnawlechinge of
 his kinewurðe nome.
 Hwi ne hihe we for
 to beon i-fulhtnet,²
 as he het hise,
 ear we faren henne ?”
 As he i-seide hefde,
 bisohten, as ha stoden,
 alle in a steuene,
 þe meiden moste,
 iþe³ wurðschipe of Godd,
 wið halewende wattres
 biheolden ham alle.

1390

Ah heo ham onswerede,
 t swoteliche seide,
 “ Ne drede ȝe ow nawiht,

1400

that we should lose this life for his dear love, in true faith, and in the acknowledging of his supreme name. Why do not we hasten to be baptized, as he commanded his followers, before we fare hence ?” When he had said this, they all, as they stood, with one voice besought that this maiden should, in the worship of God, with sanctifying waters preserve them all. But she

¹ forleoten þis lif, i þis treowe luue,
 in treowe billeau¹.

² i-fulhet.
³ ine.

enihtes i-corene ?
 for ȝe schulen beon
 i-fulhtnet, t beten
 alle owre¹ bruchen
 ȝ ȝe i-broken habbeð,
 in owre blodes rune ?
 t tis ferliche fur² schal
 lihten in ow
 þe halwende lei
 of þe Hali Gast,
 ȝ, i furene tungen,
 ontendede³ þe apostles." 1410

answered, and sweetly said, " Dread ye not, chosen champions; for ye shall be baptized, and repair all the breaches that ye have broken, in the flowing of your blood⁴: and this fearful fire shall light up in you the sanctifying flame of the Holy Ghost, which, in fiery tongues, kindled the apostles."

¹ alle þe.

² ant tis fur.

³ in þe furene tunge ontende.

⁴ Baptism being considered necessary to salvation, when, in times of persecution, cases occurred in which it could not be conveniently administered to the converted, it was held that martyrdom, which was called the *Baptism of Blood*, was of equal efficacy: thus, "Est quidem nobis etiam secundum lavacrum, unum et ipsum, sanguinis scilicet, de quo Dominus, 'Habeo,' inquit, 'baptismo tingui,' quum jam tinctus fuisset. Venerat enim per aquam et sanguinem, sicut Johannes scripsit, ut aqua tingueretur, sanguine glorificaretur, proinde nos faceret aqua vocatos, sanguine electos." — Tertull. de Baptismo, § xvi. p. 230, edit. 1664.

"Decollatus est miles, de quo nimirum constat quia etsi fonte baptismatis non est ablutus, sicut tamen est sanguinis lavacero mundatus, ac regni cœlestis dignus factus est ingressu." — Bedæ Hist. Ecclesiast. lib. i. c. vii. § 20.

St. Margaret, when threatened with drowning, says —

" Ich undervo her fulht,
 o deore Drihtnes nome
 ant o þes Hali Gastes."

Men warp ham, mid tis¹ ilke word,
amidde þe² leie.

Der ha heuen up
hare honden to³ heuene?

þt swa, some readliche,
þurh seli martirdom,
ferden,⁴ wið murhðe
i-crunet, to Criste,
o þe þrittuðe dei
of Nouembres moneð.

Ah þ was miracle muchel,
þat nowðer⁵ nes i-wemmet
clað þat ha hefden,
ne hear of hare heaued.⁶

Ah wið se swiðe⁷ lufsume leores 1430
ha leien, se⁸ rudie
þt se reade i-litet
eauer-euch leor,
as lilie i-leid to rose,

While this was spoken, they were cast amid the flame. There they lifted up their hands to heaven; and so together cheerfully, through blessed martyrdom, went, crowned with joy, to Christ, on the thirteenth day of the month of November. And this was a great miracle, that neither were the clothes injured that they had on, nor a hair of their heads. But with such lovely countenances they lay, so ruddy and so red-coloured every countenance, as

¹ mid tet.

² amit te.

³ toward.

⁴ ant swo somed ferder

⁵ nohwer.

⁶ ne her on hare hefden.

redliche, þurh seli martirdom to heouene.

⁷ Ah mit so.

⁸ ant swiðe.

þ nawiht ne þuhte hit
 þ ha weren deade,
 ah þat ha slepten
 swoteliche o¹ sweouete.
 swa þ fele turnden
 to treowe bialeue,
 t þoleden anan deað
 i þe nome of Drihtin.
 Comen Cristene a-niht
 t nome hare bodies,
 t biburiden ham
 dearnliche, as hit deh
 Drihtines cnihites.

1440

 AH þis was i-don þus,²
 het eft þe Keiser
 þ men schulde Katerine
 bringen biforen him.
 t tus to hire clepede?

1450

lily laid to rose, that it did not seem that they were dead, but that they slept sweetly in a dream; so that many turned to the true faith, and straightway suffered death in the name of the Lord. Christians came by night and took their bodies, and buried them privately, as was due to the Lord's champions.

When this was thus done, the Emperor afterwards commanded that they should bring Katherine before him; and he thus addressed her: "O

¹ in an.² deest þus.

“ O mihti meiden !
 O witti wummon,
 wurðmund ^t alle
 wurðschipe wurðe !
 O schene nebschaft,
^t schape se¹ swiðe semliche,
 þ schulde beo se² prudliche
 i-schrud ^t i-prud
 wið pel³ ^t wið purpre !
 Nim ȝeme of þi zuheðe ?
 arewe þi wlite ?
^t nim read, seli meiden,
 to þe seluen.⁴
 Ga, ^t gret⁵ ure godes,
 þ tu i-gremed hauest ?
^t tu schalt, after þe Cwen,
 eauer þe oðer beon
 in halle ^t i bure ?
^t al ich wule dihten

1460

1470

maiden highly gifted with ability and wisdom ! worthy of honour and of all reverence ! whose beauteous countenance and most seemly shape ought to be so magnificently decked and adorned with pall and with purple ! Consider thy youth; take pity on thy beauty; and have regard, simple maiden, to thyself. Go, and greet our gods, which thou hast provoked; and thou shalt, after the Queen, ever be the second in hall and in bower: and I will constitute

¹ deest se.² swa schulde beon swa.³ pal.⁴ ant tac read, seli wummon, of þi seoluen.⁵ i-gret.

þe domen¹ of mi kinedom
after þ tu demest.

þ set I segge mare ?
ichulle lete² makie þe
of gold an ymage,
as cwen i-crunet ?
þ swa man schal, amid te burh,
setten hit on heh up ?

þrafter men schal beoden 1480

þ bodien hit ouer al,
þ alle þ ter bi gað
greten hit o þi nome ?
þ buhe þertoward,
alle þe to wurðmund,
burhmen þt oðre.

On ende, þu schalt habben hehliche,
as an of ure heuenliche lafdis,
of marble stane, a temple,
þ schal ai stonden, 1490

the decrees of my kingdom entirely as thou judgest. And moreover I say: I will cause to be made an image of thee of gold, like a crowned queen; and it shall be set up on high, in the middle of the city; and then it shall be commanded and proclaimed everywhere, that all who pass by shall salute it in thy name; and all citizens and others shall bow toward it in reverence of thee. Finally, thou shalt have, as one of our celestial goddesses, a temple raised to thee, of marble stone, that shall stand for ever, while the world standeth, to bear witness of thy worthiness."

¹ ant ichulle dihten þe deden.

² leoten.

hwil þ te world stont,
to witnesse of þi wurðmund.¹"

Katerine onswereerde,
smirkinde sum del,
þt cweð to þe Kinge,
" Feire uleð þi muð,
þt murie þu makest hit.
Ah ich drede þ tis dream.
drahie² toward deað,
as deð mare þ tu munnest.³

1500

Ah al þe helpeð an
þin olhtnunge,⁴ þt tin eie.
Ful wel ichulle þ tu⁵ wite,
ne mahtu, wið na þing,
wende min herte
fram him þ ich heie,
þt ai wule herien.

Katherine answered, smiling somewhat, and said to the King, " Fair flattereth thy mouth, and thou makest it seem inviting: but I dread that this sweet sound may draw toward death, as doth the mermaid's.³ But thy flattery and thine anger avail thee equally. I would have thee to know well, thou mayest not, by any means, turn my heart from him whom I exalt, and will ever praise.

¹ of marbre a stan a temple

þ schal aa stonden

² me dreie.

hwil þ te world,

to witnesse of þi wurðschipe.

³ as deð mereminnes ; as doth the mermaid's.—This appears, from the context, to be the true reading. " *Meerminne, Siren, Freher, q. d. marina amasia.*"—SCHILTER.

⁴ olhnung.

⁵ tu hit.

Bihat al þ tu wult,
 þreap¹ þrafter inoh,
 ƿt þreatē þ tu beo weri.
 ne mei me wunne, ne wele,
 ne na weorlodes wurðschipe,
 ne mei me nowðer tene,
 ne tintrehe, turnen
 fra mi lefmones luue,
 ƿt ich on leue.
 He haueð i-wedded him to
 mi meidenhad
 wið þe ring[e]
 of rihte billeuae,
 ƿt ich habbe to him
 treweliche i-take me.
 Swa we² beoð i-festned
 ƿt i-teiet in an,³
 ƿt swa þe cnot is i-cnut

Command whatever thou wilt, and then insist upon it as much as thou wilt, and threaten till thou art weary: neither joy, nor prosperity, nor any worldly honour, neither suffering nor torment, can turn me from the love of my beloved, in whom I believe. He has wedded himself to my virgin state with the ring of true faith, and I have truly devoted myself to him. So are we united and bound into one, and the knot is so knit betwixt us two, that neither craft

¹ þreat.

² wit.

³ ant in an i-teiet.

bituhen us tweien,¹
 þ ne mei hit luste,²
 ne luðer strengðe nowðer,
 of na liuende mon,
 leosen ne leðien.

1530

He is mi lif ^t mi luue,
^t he is þ gladieð me :
 mi soðe blisse buue³ me,
 mi wele ^t mi wunne :
 ne nawt ne wilne ich elles.
 Mi swete lif,⁴ se softeliche⁵
 he smeccheð me ^t smelleð,
 þ al me þuncheð sauure
^t softe þ he sent me.⁶
 Stute þu⁷ þenne, ^t stew þe,
^t stille þine wordes,
 for ha beoð me unwurð :
 þ wite þu to wisse."

1540

nor strong force of any living man may loosen or slacken it. He is my life and my love; and he it is that gladdeneth me; my true bliss in the world above me, my wealth and my joy; nothing else do I desire. My sweet life, so softly doth he kiss me and diffuse fragrance, that all seems to me delicious and soft that he sends me. Stop thou then, and desist, and silence thy words, for to me they are worthless; that know thou assuredly."

¹ bitweonen unc twa.² liste.³ bunen.⁴ luue.⁵ swa swoteliche.⁷ nu.⁶ See Song of Solomon, i. 2, 3, 12; iii. 6.


 E King ne cuðe nawit¹ ?
 ah bigon to cwakien,
 t nuste hwat seggen.
 Het, o wode wise,
 strupen hire steorc naket,
 t beaten hire bare flesch,
 t hire freliche bodi,
 wið cnotte² schurgen.
 t swa men dide³ sone,
 þ hire leflich⁴ lich
 liðerede al o blode ?
 ah⁵ heo hit lihtliche aber,
 t lahinde⁶ þolede.
 Het hire þrafter
 kasten i⁷ cwalm hus,
 t het⁸ halden hire þrin ?
 þ ha nowðer ne⁹ ete,
 lasse ne mare,
 twelf daies fulle. 1560

The King spake not; but began to tremble, and wist not what to say. He commanded, in mad wise, to strip her stark naked, and beat her bare flesh, and her fair body, with knotty scourges. And this was done forthwith, so that her lovely body was all disfigured with blood: but she bore it lightly, and suffered smiling. After this he commanded that she should be cast into the torture-house, and kept therein; so that she should neither eat, less nor more, full twelve days.

¹ He ne cuðe nawt.

⁶ þuldeliche.

² cnottede.

⁷ in a.

³ me dude.

⁸ bed.

⁴ leofliche.

⁹ deest ne.

⁵ ant.

Bicom þ¹ te King Maxence
moste faren ! t ferde
into þe ferreste² ende
of Alixandre.

De Cwen, Auguste,
longede for to seon
þis meiden Katerine !
t clepede to hire Porphire,³
enihtene prince,

t seide him a sweuen
þat hire was i-scheawed !
þ ha seh sitten
þis meiden wið monie
hwite meidnes, inohe
wurðliche men,
abute biset⁴ !
t heo was hire self þer
imong, as hire þuhte,

1570

1580

It happened that the King, Maxence, had to go on a journey; and he journeyed into the farthest end of Alexandria. The Queen, Augusta, longed to see this maiden Katherine; and called to her Porphyrius, the chief of the knights, and told him a dream that had appeared to her: that she saw this maiden sitting with many venerable men clothed in white, and maidens not a few placed all around; and she was herself among them, as she thought; and

¹ to þ.² into first.³ Porphirie.mid monie
hwite wurðliche men
ant meidenes inohe
ant al abuten biset.

¶ te an toc
 a guldene crune,
 ¶ sette upon¹ hire heaued,
 ¶ seide to hire þus :
 “ Haue, Cwen, a crune
 i-send te of² heouene.”
 And forþi ha seide
 hire luste swiðe ȝeorne
 speke wið þis³ meiden.

Porphire ȝettede 1590
 al þ ha ȝernede :
 ¶ leadde hire, i þe niht, anan⁴
 to þe cwarterne.
 Ah swuch leome ¶ liht
 leitede þrin,
 þat ne mihten ha nawt⁵ loken
 þer azaines⁶ :
 ah felle⁷ ba, for fearlac,
 dun⁸ duuel rihtes.

one took a crown of gold, and set it upon her head, and spoke to her thus: “ Receive, O Queen, a crown sent to thee from heaven.” And therefore she said she desired most earnestly to speak with this maiden.

Porphyrius granted all that she desired; and conducted her, in the night, immediately to the prison. But such brightness and light shone therein, that they might not look toward it: but both fell, through fear, down with their faces to

¹ on.

² from.

³ speoken mid te.

⁴ anan i þe niht.

⁵ ne mahten heo.

⁶ to ȝeines.

⁷ feollen.

⁸ adun.

Ah an se swiðe swote smal¹
 com anan þrefter,
 þ fleide awei þ fearlac,
 t frourede ham sone.
 “ Arise,” quoð Katerine,
 “ ne drede ȝe² nawiht,
 for þe deore Drihtin haueð
 i-diht ow ba
 þe blissfulc crune
 of hise i-corene.”

Da ha weren i-seten up,
 seheñ as te engles³
 wið smirles of aromaz,
 smereden hire wundes,⁴
 t bi-edoden swa
 þe bruches of hire bodi,
 al to-broken of þe beatinge,
 þat te⁵ flesch t te fel
 wurðen swa⁶ feire,

1600

1610

the ground. But such an exquisitely sweet odour immediately succeeded, that it chased away the fear, and comforted them forthwith. “ Arise,” said Katherine, “ dread ye nothing, for the dear Lord has appointed for you both the blissful crown of his elect.” When they were raised up, they saw how the angels with aromatic ointment anointed her wounds, and treated with such care the hurts of her body, all lacerated with the beating, that the flesh and the skin became

¹ Ah an swa swote smeal.

² deest ȝe.

³ isehen as an engel.

⁴ wunden.

⁵ tet.

⁶ swa swiðe.

þ ha awundreden ham
 swiðe of þat¹ sihðe. 1620
 As tis meiden bigon
 to bealden ham baðe,²
 t to þe Cwen seide,
 " Cwen, i-coren
 of Iesu Crist,
 beo nu stalewurðe,
 for þu schalt stihe bifore me
 to Drihtin in heuene.
 Ne beo þu nawiht
 offruht for pinen, 1630
 þ fareð forð in an hondhwile?
 for, wið swuche, þu schalt
 biȝeten t buggen³
 þe⁴ endelesse blissen.
 Ne dred tu nawt to leosen⁵
 þin eorðliche lauerd
 for Iesu Crist, þ⁶ is King
 of þ eche kinedom?

so fair, that they wondered greatly at the sight. Then the maiden began to encourage them both, and said to the Queen, "O Queen, chosen of Jesus Christ, be now steadfast, for thou shalt ascend before me to the Lord in heaven. Be thou no-whit afraid for pain, that departeth in a little while; for, with such, thou shalt acquire and purchase endless joys. Fear not to lose thy earthly lord for Jesus Christ, who is King of the everlasting king-

¹ pe.

⁴ deest þe.

² deest baðe.

⁵ leauen.

³ buggen ant biȝeten.

⁶ þe.

þ ȝeld, for þe false
wurðschipe of þis world,
heuene riches wunne?
for þing þe sone alið,
wele þe ai lasteð."

1640

Feng þa Porphire¹
to freinen þis meiden
hwucche were þe meden,
þe te² endelesse lif,
þe Godd haueð i-leaned³
his leue⁴ i-corene
for þe luren,⁵ þe tis worldliche lif, 1650
þe ha leoseð for þe luue
of rihte bileaue.

Heo onswereode þe seide,
“ Beo nu þenne,
Porphire, stille,
þe understand me.⁷
Constu bulden a burh,

dom; who giveth, instead of the false honour of this world, the joy of the kingdom of heaven; for a thing that soon falleth away, happiness that ever lasteth.”

Then began Porphyrius to ask the maiden of what nature were the rewards, and the endless life, that God hath granted to his dear elect for the loss of this worldly life, which they lose for the love of true faith. She answered and said, “ Be now still then, Porphyrius, and understand me. Canst

¹ Porfirie.² tet.³ i-lenet.⁴ deest leue.⁵ lure.⁶ Apparently an error of the transcriber for of.⁷ Desunt hi tres versiculi.

inwið i þin heorte,
 al abute bituined¹
 wið a derewurðe wal, 1660
 schinende, t schenre
 of² ȝimstanes,
 steapre þen³ eni steorre !
 t euch bold þrinwið
 briht as hit bearninde were,⁴
 t leitinde al o leie !
 and al þat ter in is
 glistinde t gleaminde,
 as hit were seluer
 oðer gold smeðe⁵ ! 1670
 i-stanet euch strete
 wið deorewurðe stanes,
 of mislich heowes,
 i-menget to-gederes,
 t i-sliket t i-smeðet⁶
 as eni glas smeðest !

thou, within thy heart, imagine a city enclosed all round with a precious wall, shining, and brighter than precious stones, more brilliant than any star; and every mansion within it bright as if it were burning, and blazing all in flame; and all that is within it glittering and gleaming, as if it were silver or burnished gold; every street paved with precious stones, of various hues, mingled together, and polished and smoothed as the smoothest glass; without

¹ ah al abuten bitrumet.

⁴ as hit bernde.

² þen eni.

⁵ smeate.

³ þen is.

⁶ i-smaket.

wiðute¹ sloh ƿ t sleg,
 eauer iliche sumerlich ?
 ƿ alle þe burhmen
 seuensiðe brihtre 1680
 þen beo þe sunne,
 gleowinde² of euch gleo,
 ƿ ai³ mare iliche glade ?
 for nawiht ne derueð ham ?
 nawiht ne wonteð ham
 of al þi ha⁴ wilneð,
 oðer mahan wilnen.
 Alle singende somen,⁵
 ase lif leui⁶
 euchan wið oðer ? 1690
 alle pleiende somen,⁵
 alle lahinde somen,⁵
 eauer iliche lusti,
 bute blinnunge⁷ ?
 for þer is a liht,⁸

slough or mud, always equally summer-like; and all the citizens seven times
 brighter than the sun is, rejoicing with every kind of joyful melody, and evermore
 alike glad? for nothing molests them; nothing is wanting to them of all that
 they wish, or can desire. All singing together, each as dear to other as his
 own life; all playing together, all rejoicing together, ever alike merry, without

¹ bute.

⁴ heo.

⁷ aa bute linunge.

² gleowunge.

⁵ somet.

⁸ for þer is liht aa.

³ euer.

⁶ as lif leouie.

þ a¹ leitende leome.
 Ne niht nis ter neauer,
 ne neauer na nowcin :
 ne eileð þer na mon,²
 nowðer sorhe ne sar,
 nowðer heate ne chele,
 nowðer hunger ne þrust,³
 ne nan of-þunchinge :
 for nis ter nawt⁴ bittres,
 ah al is swetewil,⁵
 swottre þ swottre
 þen eauer eni haliwei,⁶

1700

ceasing; for there it is always light, and always shining brightness. It is never night there, nor is there ever any annoyance; nor does either sorrow or sore, heat or cold, hunger or thirst, or any remorse, afflict any man: for there is nothing bitter there, but all is swetewil, sweeter and sweeter

¹ deest a.² ne eileit þer mon.³ þurst.⁴ deest nawt.

⁵ hatewil, or batewil.—Perhaps it is “*sedwale*,” which Mr. Ellis, following Parkinson’s Herbal, supposes to be “*valerian*, or perhaps the mountain spikenard.” See Early English Poets, vol. i. p. 88, note 7.—In MS. Bibl. Cotton. Titus D. xviii. “*ȝedewal*,” written also “*gedewal*,” is mentioned as a spice, with “*gingiuere*” and “*clou de gilosfre*.”

⁶ In the ancient satirical poem of The Land of Cokaygne, it is said,

“ There beth four wells in the abbey,
 of treacle, and *halwei*,
 of baum, and eke piment.”

Mr. Ellis, in a note on this passage (vol. i. p. 89), conjectures *halwei* to be “holy water.” It is more probable that this name, written also “*healewi*,” was given to some sweet medicinal drink. In MS. Cotton. Nero A. xiv. fol. 74, b. we find “*snel of aromaz oþer of healewi*;” and in fol. 76, “*ȝif þu hauest onde⁷ of oþres god, þu attest⁸ ȝe mid helewi ant wundest ȝe mid salue.*” In the Legend of St. Margaret, MS. Reg. 17. A. xxvii. the fiend is said to wound,

“ er ha witen hit,
 with swiðe attri *halwei* ⁸ poisonest.
 hare unwarre heorte.”

⁷ envy.

i þat heuenliche lond,
 i þat endelesse lif,
 i þe wunnen ¹ te weolen
 þurh wuniende.²

¹ monie ma murhðen
 þen alle men mihten
 wið hare muð munnen,
¹ tellen wið tungen,
 þah ha ai¹ talden.²
 ne neauer ne blunneð²
 nowðer ne lasseð,
 ah lasteð ai³ mare,
 se⁴ lengre se⁴ mare.

ȝif þu ȝet wite wult
 hwucche wihtes þer beon⁵
 þer as tis blisse is,
 ȝif þer is orcost
 oðer eni 'ahte,
 ich þe onswerie.²

Al þe eauer god is,

1710

1720

than ever any haliwei, in that heavenly country, in that endless life, in the joy and the felicity that continueth for ever: and many more pleasures than all men could with their mouths mention, and with their tongues tell, though they spoke for ever; nor do they ever cease or diminish, but last for evermore, the longer the more. If thou wouldest further know what kind of beings there are where this happiness is, whether there is wealth or any possessions, I answer thee: All whatsoever is good, is there every-

¹ þah aa.

² linneð.

³ leasteð.

⁴ so.

⁵ bon.

al is ter eihwer¹ ?
 and hwat se noht wurð nis,
 þ² nis ter nohwer.
 zif þu askest, hwat oht³ ?
 þat⁴ nan eorðlich ehe
 ne mei hit seon, ich segge,
 ne nan eorðlich eare
 hercenen ne heren,
 ne heorte þenchen
 of mon,⁵ t, hure,⁶
 meale wið muð,
 hwat te worldes Wealdent
 haueð i-ȝarket to þeo
 þ him riht luuieð.⁷"
 Porphire⁸ t Auguste
 i-warðen, of þes⁹ wordes,
 swiðe wel cweme ?
 t se hardi, for þi
 þ ha¹⁰ hefden i-sehen

1730

1740

where; and whatsoever is worthless, is nowhere there. If thou askest, what possessions? I say, that no earthly eye may see them, nor any earthly ear listen to or hear, nor may heart of man conceive, and, at least, speak with mouth, what the Ruler of the world has prepared for those who love him rightly." Porphyrius and Augusta were made, by these words, full well pleased; and were so emboldened, because that they had seen visions

¹ al þ eauer oht is,
 al is þer ihwer.

² deest þ.

³ hwet oht.

⁴ ure.

⁴ deest þat.

⁵ ne heorte of mon þenchen.

⁵ wurðen of þeos.

⁷ haueð i-ȝarket alle þeo

⁶ Porfirie.

þe him ariht luuieð.

¹⁰ deest ha.

sihðen¹ of heouene,
 þ ha wenden fram hire,
 abute² midniht,
 ȝarewe to alle
 þe wa, þ eni mon
 mihte ham ȝarken,
 to drehen for Drihtin.

1750

Freineden Porphire
 alle hise cnihtes³
 hwer he hefden,⁴ wið þe Cwen,
 i-wunet ȝ i-waket
 se longe of þe niht.

And Porphire ham seide,
 “ Hwer⁵ ich habbe i-waket
 ich on wel þ ȝe witen,
 for wel ow schal wurðen⁶
 ȝif ȝe me wulleð
 lustnin ȝ leuen?⁷
 for nabbe ich nawt þis niht

1760

of heaven, that they returned from her, about midnight, ready to suffer for the Lord all the woe that any man might prepare for them.

All his knights asked Porphyrius where he had tarried and watched, with the Queen, so much of the night. And Porphyrius said to them, “ Where I have watched I grant gladly that ye should know, for it shall be well with you if ye will listen to me and believe; for I have not this night watched in worldly

¹ sihen.² abuten þe.³ þa his enihtes alle.⁴ hefde.⁵ Hwer so.⁶ iwurðen.⁷ heren.

i¹ worldliche wecchen,²
 ah habbe in³ heuenliche i-waket?
 þer is al mi rihte bileaue⁴?
 þer men unwreah me þe wei
 þ leadeð to lif,⁵
 þer as men liueð ai,
 i⁶ blisse buten euch bale,
 i wunne buten wa.

1770

For þi, ȝif ȝe beon⁷ mine,
 as under me i-sette,
 ȝ wulleð alle wið me
 in eche murhðe wunien,
 leaueð to leue⁸ lengre
 o þes mix ȝ lease⁹ maumez,
 þ merreð ow ȝ alle þeo
 þ ham to luteð¹⁰?
 ȝ wendeð to þe Wealdent
 þ al þe world wrahte,

1780

affairs, but I have watched in heavenly things; wherein is all my right faith; in which was discovered to me the way that leadeth to life, where men live for ever in blessedness without any evil, in joy without sorrow. Wherefore, if ye be my friends, as ye are placed under me, and wish all to dwell with me in everlasting joy, cease to believe longer on these vile and false idols, which destroy you and all those who bow to them; and turn to the Ruler

¹ deest i.² iwechet.³ deest in.⁴ þer as mi rihte bileaue schawde me.⁵ liue.⁶ þer me liueð aa
in.⁷ beoð.⁸ on þeos lease.⁹ leuen.¹⁰ þ merrið ow alle
ant þeo þ to heom lutið.

God heuenlich Fader,
 euch godes ful ?
 and heieð t he[rieð]¹
 his an² deorewurðe Sune,
 Iesu Crist hatte ?
 t te Hali Gast,
 hare baðre³ luue,
 þ lihteð of ham baðe,
 t limeð to gederes,
 swa þ nan ne mei
 sundren fram oðer ?
 alle þeo an Godd,
 almihti, ouer al !
 for he halt in his hond —
 þ is, wisseð t wealt —
 þe heuene t te eorðe,
 þe sea,⁴ t te sunne,
 t alle i-schepene þinges,⁵
 sehene t unsehene.

1790

1800

who made all the world, God our heavenly Father, full of all goodness ;
 and exalt and praise his only and dear Son, whose name is Jesus Christ ;
 and the Holy Ghost, (the love of them both,) who proceedeth from them
 both, and uniteth them together, so that none may sunder them from each
 other ; all three being one God, almighty, supreme ! for he holds in his hand
 —that is, directs and rules—heaven and earth, the sea, and the sun, and all
 created things, visible and invisible. To those who believe this truth, and reject

¹ herieð.² deest an.³ beire.⁴ sce.⁵ ant ischapene þing.

Deo þ leoueð¹ þis soð,
 t leaued þat lease,
 and buhsume t beisume
 haldeð his heastes,
 he haueð bihaten ham
 þ he ham wile lasten²
 þ is blisse buten ende,
 i þe riche³ of heuene.

1810

And hwa se is swa unseli
 þ he þis schunie,
 ne schal he⁴ neauer tene
 ne tintrehe trukien
 in inwarde helle.

To longe we hauen driuen⁵
 ure dusischipes⁶ ?

t he haueð i-þolede us,
 þe þolemode Lauerd ?
 ne we nusten hwat we diden,
 aðat he undutte us, t tahte us

1820

that falsehood, and compliant and obedient keep his commandments, he has promised that he will bestow on them that which is bliss without end, in the kingdom of heaven. And whosoever is so unblest that he refuses this, pain and torment shall never cease to him in the inner hell. Too long have we practised our absurdities ; and he, the long-suffering Lord, has had patience with us : nor knew we what we were doing until he unstopped our ears, and taught us

¹ leueð.
⁴ him.

² ilisten.
⁵ we habbeð idriven.

³ i þe murhæ.
⁶ dusischipe.

trewe bileaue,
 þurh þ eadi meiden Katerine,
 þ te King pineð
 in¹ cwalm hus,
 t þencheð to acwellen.”
 Dus he talede² wel
 wið twa hundred cnihtes,
 t wið ma ȝet,
 þat ȝeuen anan up
 hare ȝeomere bileaue,
 t wurpen al awai
 hare witlese lei,³
 t wenden to Criste.

1830


 RIST ne forȝet nawt
 þ he ne nom ȝeme⁴
 to hire þ men held ȝet,
 as te Keiser het,
 bute mete t mel
 i þe cwarterne ?

1840

true faith, through that blessed maiden Katherine, whom the King torments in torture-house, and purposes to kill.” Thus well discoursed he with two hundred knights, and with still more, who straightway renounced their wretched faith, and cast quite away their senseless law, and turned all to Christ.

Christ neither forgot nor was unconcerned about her who was still detained, as the Emperor commanded, without meat and meal in the prison:

¹ ine.² talde.³ hare witlese bileaue of hare lei.⁴ to neomen ȝeme.

ah wið fode of heuene,
 þurh his ahne engel,
 in culurene iliche,¹ fedde hire,
 al² þe twelf dahes :
 as he dide Daniel,
 þurh Abacuc þe prophet,³
 i þe liunes lehe,
 þer he in lutede.

Ure Lauerd himself com
 wið engles, ^t wið monie
 mednes wið alle,
 wið swuch dream ^t drihtfare
 as Drihtin deah⁴ to cumen :
^t scheawde him, ^t sutelede
 himself to hire seluen,
^t spec wið hire ^t seide,
 “ Bihald me, deore dohter !
 Bihald tin hehe Healend,
 for hwas nome þu hauest al

1850

but fed her by his angel, in likeness of a dove, with food of heaven, all the twelve days; as he did Daniel, by Habakkuk the prophet, in the lions' lair,⁵ wherein he lay. Our Lord himself came with angels, and with many virgins likewise, with such a melody and majestic approach as became the Lord to come with; and appeared, and manifested himself to her; and spoke with her, and said, “ Behold me, dear daughter ! Behold thy great Saviour, for whose name thou hast undertaken all this hardship ! Be courageous,

¹ i culure liche.² ant.³ as he dude Abbacuc þe prophet.⁴ ah.⁵ See Apocrypha ; Bel and the Dragon, 34—37.

undernumen þis nowcin !

1860

Beo stalewurðe,

þt stond wel.

Ne þarf þu dredre

na deað for ?

lo ! wið hwucche ich habbe i-diht

to do þe i mi kinedom,

þi is tin,¹ wið me i-meane,

as mi leofmon.

Na þing ne dred tu,

for ich am eauer wið þe,

do þi men do þe ?

þt monie schulen þurh þe

ȝet turne to me.”

Wið þis ilke step up wið al

þi heouenliche hird,²

þt steah into þe heuene ?

þt heo biheld after,

ai hwil ha mihte,³

blisful þt bliðe.

1870

and stand firm. Thou needest not dread for any death; behold ! by such means I have appointed to place thee in my kingdom, which is thine, in fellowship with me, as my beloved. Dread thou nothing, for I am ever with thee, whatever men do to thee; and through thee shall many yet turn to me.” With this went up together that heavenly company, and ascended into heaven; and she continued looking after them as long as she could, blissful and blithe.

¹ þe is þin.³ hwil ha aa mahte.² Ant mit tet ilke steep up,
mit tet heouenlich hird.

Vnder þis, com þe þurs
 Maxence, þe wode wulf,
 þe heaðene hund, aȝain
 to his kineburh.
 Ȑeos meiden, i þe¹ marhen, was
 i-broht biforen him?
 Ȑt he bigon to fon on,
 o² þisse weis, toward hire?
 “Dis me were wilre,³
 ȝif þu wel waldest,
 to habbe Ȑt to halden þe cwic,
 þen to acwellen þe.
 Du most nede, noðeles,
 an of þes twa curen
 Ȑt cheosen, anan-riht?
 libbe, ȝif þu leist lac to
 ure liuiende godes?
 oðer, ȝif þu nult nawt,⁴
 dreriliche deien.”

1880

1890

Meanwhile, the demon Maxence, the mad wolf, the heathen hound, returned to his royal city. The maiden, on the morrow, was brought before him; and he began to address her in this manner: “It were more to my wish, if thou indeed wouldest, to have and to hold thee living, than to kill thee. Thou must needs, however, speedily elect and choose one of these two: to live, if thou offerest sacrifice to our living gods; or, if thou wilt not, to die miserably.”

¹ ine.³ þe me were leouere.² deest o.⁴ no.


P is meiden, sone anan,
 onswerede ^t seide,
 “ Let me¹ libben, swa
 þ I ne leose nawt him
 þ is mi leof ^t mi lif,²
 Iesu Crist, mi Lauerd.
 Ne nawiht ne drede ich
 deað þ ouergeað,
 for þ endelese lif
 þ he haueð i-leaued³ me
 anan-riht þrefter.
 Ah þu biþenche þe anan⁴
 teonen ^t tintrehen,⁵
 þe alre meast derue
 þ eni⁶ deadlich flesch
 mahe drehen ^t drahent,⁷
 for me longeð heonneward?
 for mi Lauerd, Iesu Crist,

1900

1910

The maiden, immediately, answered and said, “ Let me live, so that I lose not him who is my love and my life, Jesus Christ, my Lord. I nothing dread a death that soon passes over, for that endless life which he hath bequeathed me straightway thereafter. Then bethink thee quickly of torments and tortures the severest of all that any mortal flesh may endure or suffer, for I long to go hence: because my Lord, Jesus Christ, the most precious

¹ Lef me for to.⁵ tintreon.² þe is mi lif ant mi leof.⁶ þ euer.³ ilenet.⁷ mahe drehen.⁴ biþenche me.

mi deorewurðe leofmon,
 lutel ear, haueð i-leaded me¹ ✓
 ¶ wel is me þ ich mot baðe²
 mi flesch ¶ mi blod
 offrin him to lake,
 þ³ offrede to his Fader,
 for me ¶ for al folc,
 himself o⁴ þe rode."

1920

IWIL þe King weol,
 al inwið, of wraððe,
 com a burh reue, as þe þ was
 te⁵ deoueles budel,
 Belial of helle,
 Cursates hehte,
 ¶ tus on heh clepede ✓
 "O kene King !
 O i-cud Keiser !

1930

object of my love, has recently invited me; and well is me that I may offer both my flesh and my blood as a sacrifice to him, who offered to his Father, for me and for all people, himself upon the cross."

While the King boiled all within with anger, there came a prefect of the city, as one that was the devil's herald, Belial of hell, Cursates by name, and thus spoke aloud: "O valiant King ! O renowned Emperor ! hitherto

¹ lutel er her to foren
 me he haueð ilaðet.

² ba.
⁴ upon.

³ þe.
⁵ þes.

ȝet ne seh Katerine
 nanes cunnes pine
 þ ha ah to drede.¹
 Do idon² dede,
 nu ha þus þreateð
 t þreapeð azain þe.
 Hat, hwil ha wed þus,
 inwið þeos þre dahes,
 ȝarken fowr hweoles,³
 t let⁴ þurh driuen þrefter
 þe speaken t te felien
 wið irnene gadien?
 swa þ te pikes
 t te irnene preones,
 se scharpe t se starke,
 borien þurh t beoren forð
 feor o þ⁵ oðer half,
 þ al þ hweol⁶
 beo þurh spited

1940

1950

Katherine has seen no kind of pain that she had reason to dread. Cause this deed to be done, now that she thus threatens and disputes against thee. Command, while she is thus mad, that within three days four wheels be made, and then that the spokes and felloes be driven through with iron goads; so that the pikes and the iron prongs, so sharp and so strong, pierce through and project far on the other side, that all the wheel may be spiked

¹ þ ha of-dredeð.² ido.³ hweole.⁴ deest let.⁵ deest feor. on þ.⁶ þ te hweoles.

mid kenre pikes¹ þen eni cnif,
rawe bi rawe.

Let tenne² turnen hit
swiftliche³ abuten?

swa þ Katerine,
wið þ grisliche rune,⁴
hwen ha þer bosit
t bihalt ter upon,⁵
swike hire sotschipes,
t ure wil wurche?
oðer, ȝif ha nule no,
ha schal beo to-hwiðered
wið þe hweoles, swa,
in an hondhwile,
þ alle þ hit bihaldeð
schulen grure habben."

De King hercnede his read,⁶

t was sone, as he het,
þis heane t tis⁷ hatele

1960

1970

thoroughly with keener pikes than any knife, row by row. Let it then be turned swiftly round; so that Katherine, with the dismal sound, when she sits by and looks thereupon, may cease her follies, and work our will; or, if she will not, she shall be torn in pieces by the wheels, in such a manner, in an instant, that all who behold it shall have horror." The King listened to his counsel, and soon, as he commanded, was this hateful and detestable

¹ deest pikes.

² ant let þenne.

³ tidliche.

⁴ schal mit tet grisliche.

⁵ ant bisið þer uppon.

⁶ read.

⁷ þeos — teos.

tintreohē¹ i-timbret ?
 't was,² te þridde dai,
 i-drahen þider
 as te reuen weren
 eauer wunet.³
 Ant te King heold ta,⁴
 of þis eadi⁵ meiden,
 hise kinemotes.

Pis pinfulē gin was
 o swuch wise i-ginet,
 þat te twa turnden
 eiðer wiðward⁶ oðer,
 't anes weis baðe ?
 þe oðer twa turnden
 anes weis alswa,
 ah to ȝain þe oðre ?
 swa þ hwen þe twa walden
 kasten upward

1980

instrument of torture constructed; and was, on the third day, drawn to the place where the prefects were ever wont to be. And the King then held, concerning this blessed maid, his royal council.

This tormenting engine was devised in such a manner, that two of the wheels turned either contrary to the other, and yet both one way; the other two turned one way also, but contrary to the former; so that when the first two would cast upward whatsoever thing they caught, the other two would

¹ treon.

² deest was.

³ weren iwunet euer.

⁴ þa.

⁵ deest eadi.

⁶ wið.

þing þ ha cahten,
 þe oðre walde drahən hit
 t dusten dunewardes¹ ?
 se grisliche i-greiðet,
 þ grure grap euch mon
 hwen he lokede þron.

Her, amid heapes,²
 was tis meiden i-set,
 for to al to ronden
 t rewfulliche to renden³

ȝif ha nalde hare rað⁴
 heren ne hercnen.

Ah heo kast up hire ehne,
 t cleopede toward heuene,
 ful hehe wið hire heorte,
 ah⁵ wið stille steuene⁶ ?
 " Almihti Godd,
 cuð nu þi mihte⁷ ?
 t menske nu

1990

2000

draw it and dash it downwards: so frightfully was it contrived, that horror seized every one when he looked upon it. Here, amid crowds, was this maiden placed, to be all torn and piteously rent if she would not listen to their advice nor obey. But she lifted up her eyes, and cried to heaven, full loudly with her heart, but with still voice: " Almighty God, manifest now thy power; and do honour to thy high name, heavenly Lord! And

¹ þe oðer walden drahən,
 ȝe drahən hit duneward.
⁵ ant.

² Her amidden.
⁴ read.
⁶ stefne.

³ al for to renden reowliche
 ant reowðfulliche to rondin.
⁷ þine mihtes.

þin hehe nome,
 heouenliche Lauerd !
 t for to festni ham
 i treowe bileaue,
 þ beo¹ to þe i-turnde,
 t Maxence t alle hise
 halden ham mate,
 smit smertliche þerto,²
 þ alle þise fowr hweoles³
 to-hwiðeren to stucches."

Dis was uneað i-seid,
 þ an engel ne com,
 wið feorliche afluhte
 fleoninde aduneward,
 t draf þerto dun riht
 as a þunres dune.
 t duste⁴ hit a swuch dunt,
 þ hit bigon to clateren
 al t to⁵ cleuen,

2010

2020

in order to confirm those in the true faith who are converted unto thee,
 and that Maxence and all his party may hold themselves confounded, smite
 sharply upon it, that all the four wheels may be shattered to pieces." This
 was hardly said, when an angel came, with wonderful flight flying downwards,
 and drove straight down towards it like a thunder-clap; and struck it such a
 blow, that it began to rattle and to cleave asunder, to burst and to break,

¹ þe beoð.² smit so smertliche herto.³ þeos—hweole.an þunres dune
duste.⁵ ant al to.

to bresten¹ ⁊ to breken,
as tah hit were bruchel gleas,
baðe treo² ⁊ te irn !

2030

⁊ ruten forð, wið swuch rune,
þe stucchen³ of baðe,
bimong ham as ha stoden
⁊ seten þer abuten,
þi ter weren i-sleine
of þ⁴ awariede folc
fowr þusend fulle.

Der men mihte heren
þe heaðene hundes
ȝellen ⁊ ȝuren⁵
on euch half.

2040

De Cristene kenchen,
⁊ herie þen Healend,
þe helpeð hise ouer al.
De Keiser, al a-canget,⁶
hefde i-losed mon dream !
⁊ dearede,

as if it had been brittle glass, both the wood and the iron; and to dart forth, with such whizzing, the fragments of both among them as they stood and sat around it, that there were slain of that accursed folk full four thousand. There one might have heard the heathen hounds yell and cry on every side. The Christians laughed for gladness and praised the Saviour, who helpeth his

¹ bursten. *deest* to.² ba þe treon.³ stucchenes.⁴ *deest* þ.⁵ ȝellen ant ȝeien ant ȝuren.⁶ al akanget wes.

al a-deadet,
dripninde¹ t dreri,
t drupest alre monne.

2050

PE Cwen stod eauer stille
on heh, t biheold al.
Hefde i-hud hire
aðat tenne,²
t hire bileaue ihel ?
þa, zet, ne mahte ha na mare³ ?
ah dude hire adun swiðe,
t forð, wiðute fearlac,
o fot⁴ þiderwardes ?
t weorp hire bifore
þen awariede wulf,⁵
t zeide ludere steuene,⁶
“ Wrecche mon þu hit art !
hwerto wultu wrestlen
wið þe worldes Wealdent ?

2060

people everywhere. The Emperor, completely baffled, had lost the joy of human life, and was stupefied, mortified, downcast and gloomy, the most dispirited of men.

The Queen stood all this while on high, and beheld all in silence. She had concealed her thoughts until then, and kept her belief secret: now, however, she might no longer; but quickly descended, and advanced, without fear, thitherward on foot; and cast herself before the accursed wolf, and cried with angry voice, “ Wretched man that thou art ! wherefore wilt thou wrestle with the

¹ dureninde.⁴ ouer.² aðet þa.⁵ þen awariede wed wulf.³ ant hire bileaue iholen þe zet⁶ ant ne mahte na mare.⁶ lude stefne.

Hwat madschipe makeð þe,
 þu bittre balefule beast !
 to weorren him þe wrahte þe
 t alle worldliche þinges¹ ?

Beo nu ken, t cnawes;
 of þat tu isehen hauest,
 hu mihti t hu meinful,
 hu heh t hu hali,
 is þes Cristenes Godd,
 Crist, þe ha herieð.

Hu wrakeliche,² wenestu,
 wule, al o wraððe,
 wreken o þe,³ wrecche !
 þe haueð to driuen wið a dunt,
 t fordon, for þe, to dei
 se feole þusend ?
 monie wið alle,⁴
 of þe heaðene folc,
 þe alle weren i-sihen

2070

2080

world's Ruler? What madness makes thee, thou bitter baleful beast! to war against him who created thee and all earthly things? Be now convinced, and acknowledge, from what thou hast seen, how mighty and how powerful, how high and how holy, is the God of this Christian, Christ, whom she worships. How vengefully, thinkest thou, will he, all incensed, avenge himself on thee, O wretch! who has scattered with a stroke, and destroyed, on thy account, to-day so many thousands? many, moreover, of that heathen people,

¹ þing.² wrakefulliche.³ wule he ant wraððe⁴ ant monie mid alle.

uppon þe.

hider for to seo¹
 þis feorlich ?”
 Sone se² ha þis
 sehen, t̄ herden
 þe Cwen swa speken,³
 alle somen turnden,
 t̄ token to zeien,
 “ Witerliche, muche wurð,
 t̄ wurð alle wurðschipe,
 is þes meidenes Godd,
 Crist, Godd,⁴ Godes Sune ?
 t̄⁵ him we kenneð
 t̄ enaweð to Lauerd
 t̄ to heh Healend
 heonne forðwardes ?
 t̄ tine mix maumez
 alle beon amansed⁶ ?
 for ha ne mahan nowðer
 helpen ham seluen,
 ne ham⁷ þ ham serueð.”

2090

2100

who had all rushed hither to see this wonder.” As soon as they saw this, and heard the Queen speak thus, they all at once turned, and took to cry out, “ Truly, very worthy, and deserving of all worship, is the maiden’s God, Christ, God, and the Son of God; and him we know and acknowledge as Lord and great Saviour from henceforth: and thy vile idols are all accursed; for they can neither help themselves, nor those who serve them.” The King

¹ seon.² as.³ isehen, ant iherden⁴ soð.⁵ ant to.⁶ awariet.⁷ swa þe Cwen speoken.⁷ heom.

De King walde weden,
 swa him gremed¹ wið ham !
 ah wið þe Cwen swiðest.²
 Biheld hire heterliche,
 t bigon to þreatin hire
 þus, o³ þisse wise !

2110

“ **I** u nu, dame, dotes tu ?
 Cwen, a-canges tu nu,⁴
 wið⁵ alle þes oðre ?
 Hwi motes tu se madliche ?
 Ich swerie bi þe mihtes
 of ure godes muchele,
 bute ȝif þu, þe timluker,
 do þe iþe ȝein turn,
 t ure godes grete
 þ tu gremest nuðe,
 I schal schawe hu mi sword
 bite i þi swire ?

2120

was about to grow frantic, so angry was he with them; but with the Queen most. He looked upon her fiercely, and began to threaten her in this manner:

“ How now, dame, dost thou dote ? Art thou too, Queen, infatuated, with all the rest ? Why reasonest thou so madly ? I swear by the might of our great gods, except thou the sooner put thyself in the way back again, and greet our gods whom thou now provokest, I shall show how my sword can bite in thy neck ;

¹ gromede.

² ant wið þe Cwen alre meast.

³ on.

⁴ deest nu.

⁵ mid.

“t lete¹ to-luken þi flesch
 þe fuheles of þe lufte.
 And ȝet, ne schal tu nower
 neh se lichtliche atsterten² ?
 ah strengre þu schalt þolian ?
 for ichulle leote luken
 “t teo³ þe tittes awei
 of þine bare breosten ?
 “t þrefter do⁴ þe to deað,
 deruest þing to drehen.”

2130

“ Alle þine þreates
 ne drede ich,” quoð ha, “ riht nawt.⁵
 Eauer se þu mare wa
 “t mare weane dost me,
 for mi newe lefmon,
 þi ich on wið luue leue,
 se þu wurches mi wil
 “t mi weol mare.”

2140

Du nu þenne hihendliche

and let the fowls of the air tear thy flesh. And yet, neither shalt thou by any means near so lightly escape; but thou shalt suffer severer pain: for I shall cause the teats to be torn and pulled away from thy bare breasts, and afterwards put thee to death, the direst thing to undergo.”

“ All thy threats I nothing dread,” quoth she. “ The more woe soever and the more suffering thou inflictest on me, for my new beloved, on whom I with love believe, so much the more dost thou work my will and my welfare. Do

¹ leoten.

² etsterten.

³ teon.

⁴ don.

⁵ ne dred ich riht nawt.

þ tu hauest on heorte,
 for of me ne schal tu
 biȝete nawiht mare.¹"
 Sone se² he understod wel
 þ he ne sturedē hire nawt,
 het, on hat herte,
 unhendeliche nimen hire ?
 ?t, wiðute³ dom, anan-riht,
 þurh driuen hire tittes
 wið irnene neiles,
 ?t renden ham up heterliche
 wið þe breoste roten.
 As þes deoueles driueles
 drohen to fordon hire,
 ha biseh toward Katerine, ?t seide,
 " Eadi meiden !
 ernde me to þi leue Lauerd,
 for hwas luue ich þolie
 þ men bilimeð me þus⁴ ?" 2150

2160

therefore now quickly that which thou hast at heart, for of me thou shalt obtain nothing more." As soon as he understood well that he moved her not, he commanded, in hot heart, to seize her rudely; and immediately, without judgment, to pierce through her nipples with iron nails, and rend them up cruelly from the breast-roots. As the slaves of this devil were dragging her to destroy her, she looked toward Katherine, and said, " Blessed maiden ! commend me to thy dear Lord, for whose love I suffer that men thus tear

¹ biȝeoten na mare.² as.³ bute.⁴ þ me þus bilimeð me.

þ he, i þe tintrehe
 þ ich am i-turn to,
 hardi min¹ [heorte]
 þ tes wake ules²
 ne wursi neauer mi mod,
 swa þ I slakie
 to of-earnen heuenriche³ ?
 ȝ ich ne forga neauer,
 for fearlaic of na pine
 þ beo fleschliche,
 þe crune þ Crist haueð,
 after þ tu cwiddest,
 i-leuet hise⁴ i-corene."

2170

" Ne dred tu nawt," quoð Katerine,
 " derewurðe Cwen, ȝ dere
 wið Drihtin of heuene ?
 for þe is i-leued,⁵ to dei,

my limbs; that he, in the torment that I am brought to, may put such resolution into my heart, that this weak flesh may never impair my courage so that I should fail to earn the kingdom of heaven; and that I may never forego, through fear of any pain that is corporeal, the crown which Christ hath (according to what thou sayest) bestowed upon his elect."

" Dread nothing," quoth Katherine, " dearest Queen, and dear to the Lord of heaven; for there is granted thee this day, for a little earthly land, the

¹ hardi min heorte.

⁴ ilenet his.

² þ tet wake flesch.

⁵ ilenet.

³ swa þ ich earni

to ofservin heouenriches wunne.

for a lutel eorðlich lond,
 þ heuenlich kinedom¹ ?
 for a mon of lam, 2180
 him þ is² Lauerd of lif ?
 for þis³ lutle pine,
 þ alið i lute hwile,⁴
 endelesse reste
 i þe riche of heuene ?
 t⁵ for þis swifte pine,
 þat aswikeð se sone,
 blissen buten ende,
 t murhðen ai mare.
 t nawt ne wene þu 2190
 þ tu forwurðe⁶ ?
 for nu þu biginnest earst,
 t art i-boren, to libben
 i þe lif þ lasteð
 ai, buten ende.⁷ ”

heavenly kingdom; for a man of clay, him that is Lord of life; for this little pain, which subsides in a little while, endless rest in the kingdom of heaven; and for this transitory suffering, that ceases so soon, joys without end, and gladness evermore. And do not think that thou perishest; for now thou first beginnest, and art born, to live in the life that lasteth ever without end.”

¹ þe kinedom of heouene.

⁴ þe alið in an hondhwile.

⁷ aa buten linunge.

² þe þe is.

⁵ deest ant.

³ þe.

⁶ ne nawiht ne wen þu

þ tu nu forwurðe.

PE Cwen, þurh þis steuene,¹
 was swiðe i-strenget :
 t se stalewurðe,
 þ ha bigon² to clepien
 upo þe cwelleres,
 t hihede ham to donne
 þ ham was i-haten.
 And heo diden,³—
 drohen hire
 wiðute þe burh ȝates :
 t tuhen⁴ hire tittes
 up of hire breoste,
 bi þe bare bane,
 wið eawles of irne :
 t swipten⁵ of, þrefter,
 wið sword,⁶ hire heaued :
 t heo swerf to Criste
 upo þe þreo t⁷ twentuðe dei
 of Nouembres moneð :⁸

2200

2210

The Queen, by this exhortation, was greatly strengthened; and so steadfast, that she began to call to the executioners, and urged them to do what they were commanded. And they did so; they drew her without the gates of the city; and pulled off the paps from her breast, by the bare bone, with iron awls; and afterwards, with a sword, struck off her head: and she swooned away to Christ upon the three and twentieth day of November's month; and

¹ þeos stefne.² feng.³ duðen.⁴ drohen.⁵ ant spiteden.⁶ mid sveord.⁷ uppon þe þreo a.

¶ þ wes on a Wednesdei
 þ ha þus wente,¹
 martir, to þe² murhðes
 þ neauer ne wonieð.

Porphire, anan-riht,

ferde þider i þe niht,

¶ swucche wið him of hise men
 þ he wel truste on!

¶ al þe³ lafdies licome
 lefliche⁴ smerede

wið smirles of aromaz
 swote smellinde,

¶ biburiede hire

as hit deh martir

¶ cwen for to donne.⁵

Men com i þe marhen,

het witen hwa hefde,

azain þe Kinges forbode,

þ licome i-lad þeonne.

2220

2230

that was on a Wednesday that she thus went, as a martyr, to the joys that never wane.

Porphyrius immediately went thither in the night, and with him such of his men as he could firmly trust; and affectionately anointed all the lady's body with sweet-smelling aromatic ointment, and buried her as became a martyr and a queen.

Men came on the morrow, and commanded inquiry to be made who had, contrary to the King's prohibition, taken the body thence. When Porphyrius

¹ wende.

² deest þe.

³ þes.

⁴ leoffiche.

⁵ as hit martir ant ewen
 deh for to donne.

Da Porphire seh fele,¹
 þat men seide hit upon,
 gultlese, leaden
 t draien to deaðe,
 leop forð wiðute² fearlac,
 t com to-fore³ þe Keiser,
 t keneliche cleopede,
 "Sei, þu Sathanase⁴ sune !
 þu kinge forcuðest !
 hwat constu to þes⁵ men,
 þi tu þus leades⁶ ?
 Lowr ! ich am her,
 þu hatele gast !
 wið alle mine hirdmen,
 to ȝelden reisun for ham.
 Fordem, nu, me t mine,
 þi we, aȝain þin heast,
 þi licome awei ledden,
 t leiden in eorðe."

2240

2250

saw many guiltless men, who were accused of it, led and dragged to death, he sprung forward without fear, and came before the Emperör, and boldly cried, " Say, thou son of Satan ! thou most infamous king ! what knowest thou against these men whom thou thus draggest ? Lo ! here am I, thou hateful demon ! with all my household, to answer for them. Condemn, then, me and mine, because we, against thy commandment, took away the body, and laid it in earth."

¹ iseh feole.² buten.³ biuoren.⁴ Sathanesses.⁵ þeos.⁶ leadest.

“ Nu þu art,” quoð þe King,
 “ ken,¹ t̄ i-cnawen
 þ̄ tu haues deað earned,²
 t̄, þurh þe, alle þe oðre.
 Ah for þu art cud cniht,
 t̄ heaued of ham alle,
 cheos zet of þeos twa :
 oðer³ shear anan-riht,
 þ̄ te oðre chearren þurh þe,
 t̄ tu schalt libben,
 t̄ beo leof t̄ wurðme :
 oðer, zif þu nult no,
 streche forð þi⁴ swire,
 scharp sword to underfon.⁵ ”

2260

Porphire t̄ alle hise
 helden ham to-gederes :
 t̄ wið se⁶ soðe gabbes
 gremeden him se sare,

2270

“ Now art thou known,” quoth the King, “ and hast acknowledged that thou hast deserved death; and, through thee, all the others. But because thou art a renowned knight, and the chief of them all, choose yet one of these two: either turn instantly, that the rest may turn through thee, and thou shalt live, and be beloved and honoured; or, if thou wilt not, stretch forth thy neck to receive the sharp sword.”

Porphyrius and all his knights adhered to each other; and with such sound

¹ “ Nu art tu iken,” quoð þe King.

² þ̄ tu hauest deð ofseruet.

³ deest oðer.

⁴ þine.

⁵ underuonne.

⁶ swa.

þ he het, heterliche,
anan, wiðute þe burh,
bihefden ham euch fot?

þt leafden¹ hare bodies
unbiburied alle,
fode to wilde deor,
þt to luft fuheles.

His heast was i-forðet,
þt alle cleane bihefded?

ah, for al his forbode,
nes hit þt te bodies
neren i-fat i þe niht,
þt feire biburiet.

Nalde nawt Godd leten
his martirs lcomes
liggen to forleosen,²
þt³ hefde bihaten
þt an her of hare heaued⁴
ne schulde forlossen.⁵

2280

arguments vexed him so sore, that he furiously gave orders to behead them immediately, every man, without the city; and to leave all their bodies unburied, as food to wild beasts, and to fowls of the air. His hest was performed, and they were every one beheaded; but, notwithstanding his prohibition, it hindered not that the bodies were taken away during the night, and honourably buried. God would not suffer his martyrs' corpses to lie to perish, who had promised that a hair of their heads should not perish.

leauen.

² liggen for to leosen.³ þe.⁴ fax.⁵ forwurðen.

P ¹ ȝet nes nawt þe Kinges þurst, 2290
 wið al þis blod, i-kelet ?
 ah het Katerine cume
 swiðe biforen.²
 Ha was sone i-broht forð,
 t he bigon³ to seggen,
 “ Dah þu beo schuldi,
 þe ane, of alle cleane ?
 þah þu, wið þi wicchecrefte, hauest
 i-maket se monie
 eornen⁴ toward hare deað,
 as ha weren wode ?
 ȝet, ȝif þu wiðdrahes te,
 t wult greten ure godes⁵
 ase forð as þu ham hauest
 i-gremet t i-gabbe,
 þu mahte, in alle murhðe,
 longe libben wið me,

The King's thirst was not even yet, with all this blood, cooled: but he ordered Katherine to come speedily before him. She was soon brought forth, and he began to say, “ Though thou alone art clearly guilty, above all; though thou, with thy witchcraft, hast made so many to run towards their death, as if they were mad; yet, if thou retract thee, and wilt salute our gods as well as thou hast grieved and mocked them, thou mayest, in all pleasure, live

¹ De.

⁴ to eornen.

² swið cumen biuoren him.

⁵ ant wule ure godes igreten.

³ brec on.

þt meast schalt beo cud þt i-cud
in al mi kineriche.

Ne lead tu us na lengre :
ah loke nu, biliue,¹
hweðer þe beo leuere²
don þi ich leare,
þt libben ȝif þu swa dost³ ?
oðer, þis⁴ ilke dei,
se⁵ dreoriliche deien,
þi alle ham schal agrisen⁶
þi hit bihalden.⁷ ”

2310

“ **K**AI,” quoð Katerine,

“ nis nawt ladlich⁸ sihðe
to seo fallen þing,⁹
þi schal arisen, þurh þi fal,
a þusend fald þe fehere,¹⁰ —
of deað to lif undeaðlich ?

2320

long-time with me, and shalt be most celebrated and renowned in all my kingdom. Put us off no longer ; but consider now, quickly, whether it is preferable for thee to do what I propose, and to live if thou dost so ; or, this very day, to die so dismally, that all who behold it shall shudder.”

“ Nay,” quoth Katherine, “ it is not a loathly sight to see a thing fall, that shall rise again, through that fall, a thousand times fairer,—from death

¹ blyue.

² leouere.

³ ȝef þu dest.

⁴ i þis.

⁵ deest se.

⁶ þi ham schal agrisen alle.

⁷ bihaldeð.

⁸ grislich.

⁹ to seon þi ping fallen.

¹⁰ a þusent falt te schenre.

þt to arisen fram ream
to ai lastende lahtre¹ ✓
fram bale to eche blisse ✓
fram wa to wunne,
þt to wele þurh wuniende.

Nawiht, King, ne kepe² ich 2330

þ tu lengre hit firsti.³
Ah hat tu⁴ hihendeliche
þ tu hauest on heorte ✓
for ich am ȝarow to al

þe wa þ tu const me ȝarken ✓
swa þat ich seo mahe⁵
mi lufsome leofmon,
þt beo i-broht se bliðe
bimong mine felahes,⁶
þ folhen⁷ him ouer al
i þe feire ferreden
of uirgines in heuene."

2340

to life immortal; and to rise from weeping to everlasting gladness; from misery to eternal bliss; from sorrow to joy, and to welfare that ever endureth. I care not at all, O King, that thou shouldst longer delay it. Command then speedily what thou hast at heart; for I am prepared for all the pain that thou canst provide for me, so that I may see my beloved, who is so worthy of love, and joyfully be brought among my companions, that follow him everywhere in the fair company of virgins in heaven."

¹ leahtrē.

² kep.

³ þ tu fir firsti.

⁴ deest tu.

⁵ þ tu me const ȝarken.

⁶ feolaes.

⁷ be folhið.

þ ich iseon mahe.

ah he

DE King, as þe þ was fordrenct
i þe¹ decoules puisun,
nuste hwat meanen?

ah het swiðe don² hire
ut of hise sihðe,³
t bihefden hire, utewið
be barren of be burhe.

Heo, as men ledde hire,
lokede aȝainward,

2350

for ludinge þ̄ ha herde⁴ ?
þ̄t seh siken after hire
heaðene monie,
wepmen þ̄t wimmen,
wið wringende honden,
þ̄t wepinde⁵ sare.

Ah⁶ þe meidenes alre meast,
wið sari mod Ȑ sorhful,
Ȑ te riche lafdis,

2360

The King, as one who was drunken with the devil's poison, wist not what to resolve: he commanded, however, to put her quickly out of his sight, and to behead her without the barriers of the city. She, as they conducted her, looked back again, when she heard a clamour; and saw many heathen, men and women, rushing after her, wringing their hands and weeping sore. But the maidens most of all, in sad and sorrowful mood, and the rich

¹ wið þes.

⁴ iherde.

² mid.

⁵ mid grindende honden
wepinde?

³ ehsihðe.

6 Ant.

letten teares trendlen.
 And heo biwende hire azain,
 sumhwat i-wraððet,¹
 t̄ etwat ham hare wop,
 wið þulliche wordes !
 “ ze lafdis t̄ ze meidenes,
 zif ze weren wise,
 nalde ze nawt bringe me
 forð toward blisse
 wið se bale bere.

2370

Nalde ze neauer remen
 ne makie reowðe for me,
 þ² fare to eche reste,
 into þe riche of heuene.
 Beoð bliðe, ich biseche ow,
 zif ze me blisse unneð³ ?
 for ich seo Iesu Crist,
 þ cleopeð me t̄ copneð⁴ !
 þ is mi Lauerd t̄ mi luue,

ladies, let tears trickle. And she turned again, somewhat displeased, and chid them for their weeping, in words like these: “ Ye ladies and ye maidens, if ye were wise, ye would not conduct me forth toward bliss with such doleful sounds. Ye would never lament nor make sorrow for me, who go to eternal rest, into the kingdom of heaven. Be cheerful, I beseech you, if ye wish me joy; for I see Jesus Christ, who calleth me and longs for me; who is my

¹ sumdel iwrððet.² þe.³ unnen.⁴ þe copneð ant cleopeð me.

mi lif ^t mi leofmon,
 mi wunne ^t me i-weddet,
 mi murhðe ^t mi mede,
^t meidene crune.

2380

Ower wop wendeð
 al on ow seluen,
 leste ȝe eft wepen¹
 echeliche in helle,
 for þ heaðene lif
 þ ȝe in liggen² ?
 as ȝe schulen alle,
 bute ȝe forleten,
 hwil ȝe beon³ o liue,
 ower misbileaue."

2390

As ha hefde i-seid tus,⁴
 bisohte him⁵ wið þe brond,
 as hit blikede buuen hire,
^t schulde hire bane⁶ beon;
 þ he, for his freolaic,

Lord and my love, my life and my beloved, my joy and my betrothed, my rejoicing and my reward, and my maiden's crown. Turn all your weeping upon yourselves, lest ye afterwards weep eternally in hell, for that heathen life in which ye lie; as ye shall all, except ye leave off your unbelief whilst ye are in life." When she had thus spoken, she requested him who had the sword, as it gleamed above her, and was to be her death, that he, of his

¹ wepen eft.
⁴ þus iseid.

² liggeð.
⁵ bisohte þ.

³ beoð.
⁶ bone.

firstede¹ hire, ² t fremede,
 þe hwil þ ha buhde² hire, 2400
 t bede ane bone.
 He³ zettede hire
 t wið bliðeliche leaue.⁴
 And heo biheold upward
 wið up-aheuen heorte :
 t,⁵ cneolinde duneward,
 þus to Crist cleopede :
 " Lauerd, leome
 t lif of alle
 riht bileafde⁶ : 2410
 milde Iesu, þ art þe self
 meidene mede :
 i-hered t i-heied beo þu,
 hehe Healend !
 And te⁷ ich þonki, Lauerd,
 þ tu hauest i-leauet⁸ me,
 t waldest þ ich were
 i þe⁹ tale of þine wummen.

liberality, would delay for her, and indulge her, while she bowed herself, and prayed a prayer. He granted her permission cheerfully. And she looked upwards, with uplifted heart; and, kneeling down, she thus called upon Christ:

" Lord, light and life of all true believers; mild Jesu, who art thyself the reward of maidens; praised and exalted be thou, great Saviour ! And I thank thee, Lord, that thou hast permitted me, and wouldest that I should be

¹ friðede.

² þeo hwile þ heo buhe.

³ Ant he.

⁴ ant ȝef hire

⁵ deest ant.

⁶ bileaue.

⁷ Al þe.

⁸ ilenet.

bliðeliche leaue.

⁹ deest þe.

Lauerd, milce me nu,
 t zette me þ ich zerne ? 2420
 ich bidde þe þeos bone,
 þ alle þea þat munneð¹
 mi pine t mi passiun
 to þe, leue Lauerd,²
 t clepien³ to me hwen ha schulen
 þe derf of deað drehen,
 oðer hwen se ha hit eauer doð
 in neod t⁴ in nowcin,
 hihendliche i-her ham,
 heuenliche Healend⁵ ! 2430
 Aflei fram ham al uuel,
 weorre t won⁶ baðe,
 t untidi wederes ?
 hunger, t euch hete
 þ heaneð ham t harmeð !
 Lowr ! ich abide her⁷
 þe bite of swordes egge ?

in the number of thy women. Lord, be gracious to me now, and grant me what I desire: I request of thee this boon,—that all those who mention my pain and my suffering unto thee, dear Lord, and invoke me when they are about to endure the struggle of death, or whensoever they do this in need or in trouble, thou listen to them speedily, O heavenly Saviour! Make to flee from them all evil, both war and want, and unseasonable storms; hunger, and every heat that depresses and harms them! Lo! I abide here the bite of the sword's

¹ þ alle þeo þ munnið.
⁵ Lauerd.

² þe to luue Lauerd.
⁶ worre ant weane.

³ cleopieð.
⁷ Lowr ! hwer ich abide.

⁴ oðer.

þe þ me to deade doð,¹

do al þ he mei² !

nime þ he nime mei,

2440

þe lif of mi lcome.

Mi sawle I sende to þe,

Healend,³ in heuene !

hat þ ha beo i-set,

þurh þine hali engles,

i þ heuenliche hird

bimong þine meidnes.⁴"

 EFDE ha bute i-seid tus,⁵

þ ter ne com a steuene

stihende⁶ fram heouene !

2450

" Cum, mi leoue leofmon !

cum, þu⁷ min i-weddet,

leouest a⁸ wummon !

Low, þe ȝate of eche lif

abid te al opened⁹ !

edge: let him who puts me to death, do all that he may; let him take what he can take, — the life of my body. I send my soul to thee, O Saviour, in heaven; command that it be placed, by thy holy angels, in that heavenly company among thy maidens."

She had no sooner spoken thus, than there came a voice descending from heaven: " Come, my dearly beloved; come, my spouse, most beloved of women! Behold, the gate of eternal life awaits thee fully opened! The abode of every

¹ þe þ tis deð me deð to.

² mei don.

³ to þe, hehe Healent.

⁴ meides.

⁵ buten iseid swa.

⁶ sihinde.

⁷ nu.

⁸ an.

⁹ iopenet.

De wununge of euch wunne
 kepeð t copneð þi come.
 Lo! al þ meidene mot,
 t þat hird of heuene,
 comeð her azain þe, 2460
 wið kempene crune!
 Cum nu, t ne beo þu
 na þing o dute¹
 of al þ tu² i-beden hauest.
 Alle þeo þ munneð þe
 t ti passiun,—
 hu þu deað drohe,—
 wið inwardheorte,
 in eauereuch time
 þ heo to þe clepieð³ wið luue 2470
 t⁴ rihte bileaue,
 ich bihate ham, hihendeliche,
 help of heuene.⁵"

joy expecteth and longs for thy coming. Lo! all the assembly of virgins, and the company of heaven, are coming to meet thee, with the crown of victory! Come now, and doubt nothing in regard to all that thou hast prayed for. All those who think of thee and of thy passion inwardly in their heart,—how thou enduredst death,—at every time when they shall invoke thee with love and true faith, I promise them help speedily from heaven."

¹ na þing ofdutet.

⁴ ant wið.

² deest tu.

⁵ help hihentliche
 of heouene riche.

³ cleopien.

Heo, wið þis steuene,
 strahte forð swifteliche
 þe snow hwite swire,
 t cweð to þe cwellere :
 “ Mi lif t mi leofmon,
 Iesu Crist, mi Lauerd,
 haueð i-clepet me to him.¹
 Do nu þene hihendliche
 þe is i-haten.”
 And he, as ha hat him,
 hef þe hatele sword up,
 t swipte hire of þat heaued.
 I þat ilke stede, anan,
 i-wurðen twa wundres.
 De an wes,² þe ter sprang
 ut, wið þe dunt,
 milc i-menget wið blod,³

2480

2490

She, at these words, stretched forth quickly her snow-white neck, and said to the executioner: “Jesus Christ, my life, my beloved, and my Lord, hath called me to him. Now then quickly perform that which is commanded thee.” And, as she bade him, he lifted up the hateful sword, and struck off her head. In the same place, instantly, two miracles were done. One of them was, that there sprang out, with the stroke, milk mingled with blood, to bear her witness

¹ haueð nu icleopet me.

² þe an of þe twa wes.

³ mit dunt,
mile imenget blod.

to beoren hire witnesse¹
 of hire hwite meidenhad.
 Dat² oðer was, þ te engles
 lihten of³ heuene,
 t heuen hire on⁴ heh up,
 t beren forð hire bodi,
 t biburieden hit
 i þe munt of Sýnai,
 þer Moýses fatte þe lahe
 at ure Lauerd⁵ 2500
 fram þeonne as ha deide,
 twenti dahene gong.⁵
 And ȝet mare,
 as pilegrimes seggen,
 þ wel witen,⁶
 þer ure Lauerd wurcheð
 se⁷ feole wundres, for hire,
 as na muð ne mei munnen.
 Ah, bimong ham alle,
 þis is an of þe hehste,

2510

2510

of her pure virginity. The other was, that angels descended from heaven, and carried her up on high, and bore away her body, and buried it in the mountaint of Sinai, where Moses received the law from our Lord, twenty days' journey from the place where she died. And moreover, as pilgrims say, who have sure intelligence, our Lord there worketh so many miracles, on her account, as no mouth may recount. But, among them all, this is one of the greatest,—that

¹ i witnessse.² De.³ from.⁴ upon.⁵ ȝong.⁶ þ wel witen, seggen.⁷ swa.

þ ter renneð
 ai mare eoile,
 iliche riue¹ ?
 t strikeð a stream
 ut of þ stanene þurh²
 þ ha in resteð.
 ȝet, of þe lutle banes,
 þ flowen³ ut wið þe eoile,
 floweð oðer eoile ut,
 hwider⁴ se men eauer bereð ham, 2520
 t hwer se ha beon⁵ i-halden,
 þ heales⁶ alle ueles,
 t botneð men of euch bale,
 þ riht bileaue habben.⁷


 us wende þe eadi
 meiden Katerine,
 i-crunet, to Criste,
 fram eorðliche pinen,
 i Nouembris moneð,

evermore there runneth oil, as it were a brook ; and a stream rushes out of the stone coffin in which she rests. Also, from the small bones, which flow out with the oil, other oil floweth out, whithersoever they are carried, and wheresoever they are kept, which heals all diseases, and relieveth men, who have true faith, of every distress.

Thus went the blessed maiden Katherine, crowned, to Christ, from earthly

¹ eoli iliche riuet.

² þruh.

³ þe floweð.

⁴ þ hwider.

⁵ heo beoð.

⁶ healeð.

⁷ habbeð.

þe fif ¹t¹ twentuðe dai,
 t Fridai, onont te Under?
 i þe dai t i þe time
 þ hire deore leofmon,²
 Iesu, ure Lauerd,
 leafde lif o rode,
 for hire
 t for us alle.

Beo he, ase Healend,
 i-hered t i-heiet,
 in alre worlde world,
 a on ecnesse³ ! Amen !

2530

2540

pain, in the month of November, the twenty-fifth day, and on Friday, about the Undern⁴: in the day and at the time that her most beloved, Jesus, our Lord, gave up his life upon the cross for her and for us all.

May he, as Saviour, be praised and exalted, in the world of all worlds, ever to eternity ! Amen !

¹ þe fif a.

² þ hire leouemon.

³ Be he, as Healent,
 in heihunge ant in herunge,
 in alre worldene world,
 aa on ecnesse !

⁴ The hour of Nones, or three o'clock in the afternoon.

Glossary.

ABBREVIATIONS.

A. S. Anglo-Saxon.—D. Dutch.—Fr. French.—G. German.—Isl. Icelandic.—Teut. Teutonic.—M. of the Middle ages.—O. Old.—Sc. Scotch dialect.—Sw. Swedish.—Inst. Mon. Institutiones Monialium, MS. in the Cottonian Collection, Nero A. xiv.—T. refers to another copy of the same, Titus D. xviii.—Leg. St. Jul. Legend of St. Juliana, MS. in the Royal Collection, 17. A. xxvii.—Leg. St. Marg. Legend of St. Margaret, in the same volume.—v. r. various reading.—The numbers indicate the lines of the preceding Legend.

a, ai, 279, 664, 1490; A. S. a, aa, <i>for ever, aye.</i>	alið, 1642, 2183; A. S. licgan, 3 sing. pres. lið, <i>to lie, fall, subside.</i>	awariede, 142, 244, 1066; A. S. awariged, <i>accursed.</i>
a-canges, 2112; a-canget, 2045; see cang.	alre, 254, 304, 585, 590; A. S. al, gen. pl. alra.	awarpen, 487, 590, 1223; aweorp, 837; A. S. aweorpan, <i>to cast away, overthrow.</i>
acaste, 1127; Isl. kasta, <i>to cast, throw.</i>	amansed, 2101; A. S. amansumian, <i>to excommunicate, curse.</i>	aweald, 652; awealt, 555, 1276; A. S. wealdan, <i>to wield, govern.</i>
acewellen, 1826, 1891; A. S. cwellan, <i>to kill.</i>	anhad, 932; A. S. an, <i>one, had, state,—i. e. unity.</i>	aðat, 1821, 2054; aðet, 1312, <i>until.</i>
adhiht, 1382; A. S. dihtan, <i>to appoint, dispose.</i>	anlepi, 74, 1233, 1289; A. S. anlipig, <i>sole, single, only.</i>	ba, 50, 114; baðe, 77; baðre, 1790; A. S. ba, <i>both, gen. baðra.</i>
adweschen, 949; adweschde, 1196; A. S. adwescan, <i>to cast down, destroy.</i>	areaw, 1379; arewe, 1463; A. S. hreowsian, <i>to rue, take pity.</i>	bale, 1772, 2327, 2370; balewe, 551; A. S. bealewe, <i>misfortune, grief, shame.</i>
afellen, 689; A. S. afælan, <i>to over-throw.</i>	arudden, 918, 1142; A. S. ahreddan, <i>to rid, free.</i>	bealden, 1622; A. S. beald, <i>bold.</i>
aflei, 2431; fleide, 1602; A. S. afligan, <i>to put to flight.</i>	aswikeð, 2187; A. S. geswican, <i>to de-ceive, to cease.</i>	beisume, 1805; A. S. bygan, <i>to bend;</i> G. beugsam, <i>obedient.</i>
agide, 1256; A. S. ege, <i>fear, awe.</i>	atheld, 99, 1230; A. S. healdan, <i>to hold, keep.</i>	beoden, 1480; A. S. beodan, <i>to bid, command.</i>
agrisen, 2317; A. S. agrisan, <i>to shud-der.</i>	atsterten, 699, 2126; “ þe heorte is a ful wilde best, and makeð monie wilde luples. David, Godes prophete, seid þ heo was etstert him, cor meum dereliquid me, þ is, min heorte is etflowen me.” Inst. Mon. fol. 11.	beoren, 1949; bere, 2370; bereð, 1056; A. S. beoran, <i>to bear, carry, behave;</i> bale bere, <i>expressions of sorrow.</i>
ah, 5, 19; A. S. ac, ah, <i>for, but.</i>	atstutte, 23; A. S. ætstandan, <i>to re-sist;</i> “ etstondeð one aȝean þe ueonde, resistite diabolo.” Inst. Mon. fol. 66.	beten, 1406; bette, 1210; bote, 1211; A. S. betan, <i>to repair, make better.</i>
ahne, 409, 907, 1049; an, 730; A. S. agen, <i>own.</i>	bicherde, 1188; A. S. bicerran, <i>to go beyond, outwit.</i>	bicherde, 1188; A. S. bicerran, <i>to go beyond, outwit.</i>
ahte, 144, 201, 233, 1725; A. S. agan, <i>to possess:</i> whence ahte is <i>wealth, cattle, property;</i> in 248, 263, <i>ought.</i>	bidweoled, 1258; A. S. dwolian, <i>to de-ceive, to be deranged in mind, be-wildered.</i>	bidweoled, 1258; A. S. dwolian, <i>to de-ceive, to be deranged in mind, be-wildered.</i>
akennet, 382; A. S. cennan, <i>to beget, bring forth.</i>		
alesed, 1150; A. S. alysan, <i>to redeem, deliver.</i>		
alles, 796; A. S. ál, alle, eall, <i>all.</i>		

bi-coden, 1614; A.S. bigan, <i>to take care of.</i>	clepes, 360; clepede, 406; clepie, 1028; A.S. cleopian, <i>to call.</i>	dihten, 1471; i-diht, 1607; A.S. dihtan, <i>to order, dispose.</i>
bigapede, 1262; A.S. geapan, <i>to gape, gaze, wonder.</i>	cointe, 580; O.Fr. <i>skilful, accomplished.</i>	diueren, 619; Sc. dirr, <i>torpid, insensible;</i> daiver, <i>to become stupid.</i>
bihaten, 756, 889; bihet, 415; A.S. hatan, <i>to promise, command.</i>	con, 817; conne, 871; A.S. cennan, <i>to know.</i>	“ Speoken i ne dar nawt, ah diueri ant darie
biheolden, 1400; A.S. healdan, <i>to keep, preserve.</i>	constu, 1657; const tu.	drupest alre þinge.”
bilimeð, 2160; A.S. lim, <i>a limb.</i>	copneð, 802, 2378, 2457; A.S. copinere, <i>lover.</i>	Leg. St. Marg. fol. 50, b.
biline, 2311; Sc. belyve, <i>quickly.</i>	“ Ich copni þi cume.”	dream, 1498, 1852, 2046; A.S. dream, <i>joy, melody.</i>
biradde, 1237; A.S. rædan, <i>to give counsel, advice.</i>	Leg. St. Marg. fol. 54, b.	drehe, 1383; drehen, 626; droh, 1089, 1372; A.S. dreogan, <i>to suffer, endure.</i>
bismere, 551, 1301; A.S. bismere, <i>scorn, derision.</i>	crauant, 133; A.S. creopan, <i>to creep.</i>	Drihtin, 1095; drihtnesse, 1123; drihtfare, 1852; A.S. Drihtin, <i>Lord.</i>
bitahte, 608; A.S. betæcan, <i>to commit to, give in charge.</i>	cud, 814; cuðde, 1171; cuðe, 800, 818, 823, 1354; A.S. cyðan, <i>to make known.</i>	dripminde, 2049; drupest, 2050; Teut. druaben, <i>to be troubled, sad.</i>
biteuelet, 1291; A.S. tæflan, <i>to play at dice.</i>	culurene, 1843; A.S. culfre, <i>dove.</i>	dune, 2024; A.S. dyn, <i>noise, din.</i>
bituined, 1659; A.S. tynan, <i>to enclose, hedge in.</i>	cun, 444, 464; A.S. cynne, <i>kin, lineage.</i>	dusie, 597, 782, 979; dusilec, 425; dusischipes, 1380, 1817; A.S. dysig, <i>foolish, absurd.</i>
biȝeate, 472; biȝeten, 264, 1633, 2144; A.S. begettan, <i>to obtain, acquire, beget.</i>	cunnen, 524, 945, 1329; cuðen, 1330; A.S. cunnan, <i>to know, be able.</i>	dusten, 1991; dustes, 984; duste, 1094, 2025, <i>to dash.</i>
bliked, 2396; A.S. blican, <i>to glitter, gleam.</i>	cunde, 296, 907, 989; A.S. gecynd, <i>nature.</i>	“ Ich habbe adun þe drake i-dust.”
blimning, 1694; blunneð, 1717; A.S. blimnan, <i>to cease.</i>	curen, 1893; A.S. cyre, <i>will, choice.</i>	Leg. St. Marg. fol. 46.
bodien, 1481; A.S. bodian, <i>to proclaim, preach.</i>	Teut. churen, <i>to choose.</i>	“ Dis milde meiden
bold, 140, 1664; A.S. bolde, <i>a house; buri-bolde, 439, citadel.</i>	cwaln-hus, 600, 1558, 1825; A.S. cwealm, <i>death.</i>	Margaret i-grap him
botnede, 1062; botneð, 2523; bote, 1211; A.S. betan, <i>to repair; bot, remedy, compensation.</i>	cwarterne, 599, 670; A.S. cwartyrn, <i>prison.</i>	þ ne agras nawiht
bruche, 334; A.S. brucan, <i>to use, enjoy.</i>	cweaðen, 539; cweðen, 134; cweð, 379, 751; cuðe, 1544; cwiddest, 2172; A.S. cweðan, <i>to say, speak.</i>	ant hetefeste toc him
bruche, 1210, 1407, 1615; bruchel, 1104, 2029; A.S. brecan, <i>to break.</i>	cwelleres, 2200; A.S. cwellan, <i>to kill.</i>	bi þe atelich top
bulden, 1657; G. bilden, <i>to design, imagine.</i>	cweme, 1744; A.S. cweman, <i>to please.</i>	ant hef him up ant duste him
cang, 260; “ þu a wrecche sunful mon ert so swuðe herdi to kesten cang eien upon ȝunge wummen.” Inst. Mon. fol. 13.—“ Nis he a kang knit þet secheð reste iðe uihte ?” Ibid. fol. 98.—“ We arn cangede þ weneð wið lihte scheapes (lihtleap es v. r.) buien eche blisse.” Ibid. MS. T.	cwic, 1891; cwich, 1261; cwike, 64, 341; A.S. cwic, <i>alive; cwican, to quicken.</i>	adun riht to þer eorðe.”
cheare, 2260; chearren, 2261; A.S. cerran, <i>to turn.</i>	deah, 1853; deh, 1446, 2228; dnhti, 782; A.S. dugan, <i>to be good for; G. tangen.</i>	Ibid. fol. 46, b.
dearede, 2047; (Sw. darra, <i>to quake, tremble?</i>) A.S. teorian, <i>to faint, be weary; Sc. dare, to be afraid, stand in awe; see diueren.</i>	dearede, 2047; (Sw. darra, <i>to quake, tremble?</i>) A.S. teorian, <i>to faint, be weary; Sc. dare, to be afraid, stand in awe; see diueren.</i>	duuel, 1599; A.S. dufan, <i>to dive.</i>
dearieð, 553; dearede, 1135; dearne, 574, 1341; A.S. dearnan, <i>to hide, lie concealed.</i>	dearede, 2047; (Sw. darra, <i>to quake, tremble?</i>) A.S. teorian, <i>to faint, be weary; Sc. dare, to be afraid, stand in awe; see diueren.</i>	eadi, 866, 749, 1244; A.S. eadig, <i>blessed, happy.</i>
derf, 2426; derue, 1912; derure, 948; derueste, 565; derueð, 1684; A.S. deorfian, <i>to toil, to endure hardship or pain.</i>	dearede, 2047; (Sw. darra, <i>to quake, tremble?</i>) A.S. teorian, <i>to faint, be weary; Sc. dare, to be afraid, stand in awe; see diueren.</i>	eað, 626, 1226; eð, 381, 1033; A.S. eaðe, <i>easily.</i>
elnede, 672, 1374; elnedes, 625; A.S. elnian, <i>to comfort.</i>	dearede, 2047; (Sw. darra, <i>to quake, tremble?</i>) A.S. teorian, <i>to faint, be weary; Sc. dare, to be afraid, stand in awe; see diueren.</i>	ear, 368; earst, 423; A.S. ær, <i>ere, before.</i>
eode, 747, 1211; A.S. gan, <i>to go; eode, went.</i>	dearede, 2047; (Sw. darra, <i>to quake, tremble?</i>) A.S. teorian, <i>to faint, be weary; Sc. dare, to be afraid, stand in awe; see diueren.</i>	earfð, 999; A.S. earfod, <i>difficult.</i>
eode, 747, 1211; A.S. gan, <i>to go; eode, went.</i>	dearede, 2047; (Sw. darra, <i>to quake, tremble?</i>) A.S. teorian, <i>to faint, be weary; Sc. dare, to be afraid, stand in awe; see diueren.</i>	eche, 299, 302, 475, 874, 1638; ecnesse, 664; A.S. ece, <i>eternal.</i>
eie, 557, 1502, eiful, 40; A.S. ege, <i>fear.</i>	dearede, 2047; (Sw. darra, <i>to quake, tremble?</i>) A.S. teorian, <i>to faint, be weary; Sc. dare, to be afraid, stand in awe; see diueren.</i>	eileð, 1699; A.S. egle, egleð, <i>it molest, aileth.</i>
eode, 747, 1211; A.S. gan, <i>to go; eode, went.</i>	dearede, 2047; (Sw. darra, <i>to quake, tremble?</i>) A.S. teorian, <i>to faint, be weary; Sc. dare, to be afraid, stand in awe; see diueren.</i>	elnedes, 625; A.S. elnian, <i>to comfort.</i>
eode, 747, 1211; A.S. gan, <i>to go; eode, went.</i>	dearede, 2047; (Sw. darra, <i>to quake, tremble?</i>) A.S. teorian, <i>to faint, be weary; Sc. dare, to be afraid, stand in awe; see diueren.</i>	elnedes, 625; A.S. elnian, <i>to comfort.</i>

eornen, 2300 ; A.S. yrnian, <i>to run.</i>	fordrenct, 2343 ; A.S. fordrenct, <i>in- briated.</i>	ha, <i>she, they.</i>
ernde, 2158 ; A.S. ærendian, <i>to deliver a message, intercede.</i>	forhohien, 993 ; A.S. forhógian, <i>to de- spise.</i>	haliwei, 1707 ; A.S. hæl, <i>health</i> ; wegi, <i>a cup.</i>
etwat, 2364 ; A.S. edwitan, <i>to reprove, blame, twit.</i>	forleosen, 347, 898, 1385 ; A.S. forleo- san, <i>to lose.</i>	ham, <i>them, themselves.</i>
euene, 57 ; euening, 119, 302, 863 ; A.S. æfen, <i>equal.</i>	forleten, 2391 ; A.S. forlaétan, <i>to leave off.</i>	hare, <i>their, of them.</i>
ewc, 1231 ; A.S. alc, <i>every, any.</i>	forwende, 531 ; A.S. fore, <i>before</i> ; we- nan, <i>to think.</i>	hat, 364 ; i-haten, 2482 ; het, 412, 1371, 1547 ; hete, 540 ; hehte, 432 ; A.S. hátan, hettan, <i>to bid, command.</i>
ewt, 997 ; A.S. owiht, <i>aught.</i>	forwurðe, 2191 ; A.S. forwyrðan, <i>to perish.</i>	hatele, 1971 ; A.S. hatol, <i>hateful.</i>
fare, 1393 ; ferde, 5, 1147 ; ferden, 1422 ; A.S. faran, <i>to go, journey.</i>	fot, 1371, 2273 ; (fode, Weber's Glos- sary), <i>a man.</i>	hatte, 1788 ; het, 22, 158 ; hehte, 73, 466 ; hit, 710 ; A.S. hátan, <i>to call, to be called, named.</i>
fatte, 720, 2499 ; i-fat, 1296, 2282 ; A.S. fettan, <i>to fetch, bring.</i>	framien, 288 ; fremede, 2399 ; A.S. fremian, <i>to benefit.</i>	healden, 685 ; (A.S. heald, <i>sloping, in- clining</i>) ? “ Hwon hit so biualleð ðæt me asaileð buruhwes oðer cas- tles. þeo ðæt beoð wiðinnen heldð schaldinde water ut.” Inst. Mon. fol. 65, b.
fearlac, 39, 607, 1598, 1602 ; A.S. færān, <i>to terrify.</i>	frechen, 732 ; M.G. frech, <i>fortis</i> , Scherz ; freik, <i>a strong man</i> , Jamieson.	heale, 874 ; Healendes, 609 ; Helend, 185 ; A.S. hæl, <i>health, salvation.</i>
fele, 120, 122, 862 ; feole, 89 ; A.S. fela, <i>much, many.</i>	“ Oure kyng hath this freke y-felde, Oure is the maistry of the felde ! ”	heane, 1020, 1971 ; heaneð, 2435 ; A.S. heane, <i>poor, vile.</i>
feng, 1644 ; feng on, 315 ; fon on, 1886 ; A.S. fon, <i>to take</i> ; anfon, <i>to begin.</i>	Weber, Rom. Kyng Alisaunder, 2161.	“ Al mi nest falde cun me heaneð þæt schulden mine freond beon.”
feorliche, 2021, 2086 ; ferliche, 732, 1410 ; A.S. fearlic, <i>sudden, surpris- ing, formidable.</i>	freinen, 1645 ; freineden, 1754 ; A.S. frægnian, <i>to inquire, ask.</i>	Leg. St. Jul. fol. 61.
feren, 1252, 1375 ; A.S. ge-fera, <i>com- panion.</i>	freo, 451, 1179 ; freliche, 1550 ; freo- lich, 68 ; freolac, 2398 ; A.S. freo, <i>free, liberal, noble, pure.</i>	heapes, 1996 ; A.S. heape, <i>a crowd.</i>
ferreden, 703, 2341 ; A.S. ge-ferredene, <i>company.</i>	frouren, 287 ; froureden, 1603 ; A.S. frofrian, <i>to comfort.</i>	hehte ; see hat, hatte.
festnen, 1180 ; festni, 2011 ; i-festned, 1523 ; A.S. festnian, <i>to fasten, con- firm.</i>	gabbes, 2269 ; i-gabbet, 2305 ; A.S. gabban, <i>to contend, deride, banter.</i>	heie, 234 ; heien, 460, 1019 ; A.S. hean, <i>to raise, exalt.</i>
firstede, 2399 ; firsti, 2331 ; A.S. fyr- stan, <i>to delay.</i>	gadien, 1945 ; A.S. gad, <i>goad.</i>	heo, 117, 365 ; she, they.
fleah, 16 ; A.S. fleogan, <i>to take to flight.</i>	gersum, 799 ; A.S. gærsuma, <i>wealth, compensation.</i>	Heore, 874 ; A.S. hearra, <i>lord.</i>
fleoninde, 2022 ; A.S. fleon, <i>to fly.</i>	gin, 1980 ; i-ginet, 1981 ; Fr. engin, <i>an engine, machine.</i>	herd, 83 ; A.S. heorð, <i>hearth.</i>
fit, 688 ; fiten, 721 ; fites, 856 ; A.S. fitan, <i>to dispute, contend</i> ; Sc. to flite, <i>it.</i>	gleo, gleowinge, gleowinde, 146, 1682 ; A.S. gleowian, <i>to joke, sing</i> ; gligg, <i>a musical instrument.</i>	herhede, 336 ; A.S. hergian, <i>to harrow, ravage.</i>
fondeden, 121 ; A.S. fandian, <i>to prove, try.</i>	godcundnesse, 985 ; A.S. godcundnýsse, <i>divine nature.</i>	herien, 147, 224, 460 ; heren, 253 ; hereð, 249 ; i-heried, 186 ; A.S. herian, <i>to praise.</i>
forbise, 698 ; A.S. bysene, <i>example.</i>	godlec, 290, 297 ; godleic, 840, 899 ; A.S. góð, <i>good.</i>	herre, 758 ; A.S. hýrre, <i>higher.</i>
forcudest, 2242 ; A.S. forcud, <i>worth- less, corrupt.</i>	grapes, 855 ; A.S. grapan, <i>to grope.</i>	hersumen, 147 ; hersumeð, 249, 274 ; A.S. hersumian, <i>to obey.</i>
forcwiðest, 389 ; A.S. forcwæðan, <i>to gainsay, speak ill of.</i>	gremien, 303 ; gremed, 2106 ; i-grem- ed, 1467, 2305 ; grome, 1363 ; A.S. gremian, <i>to provoke.</i>	het ; see hat, hatte.
fordem, 2249 ; fordemet, 428 ; A.S. fordeman, <i>to condemn.</i>	grure, 1968, 1993 ; A.S. grýre, <i>horror, terror.</i>	heterliche, 777, 2108, 2152, 2271 ; A.S. aterlic, <i>angrily, fiercely</i> ; ater, <i>poison.</i>
fordeð, 214 ; fordon, 427, 485, 2080 ; A.S. fordon, <i>to destroy.</i>		hihen, 412 ; hihendeliche, 2141 ; A.S. higan, <i>to hasten.</i>
		hird, 81, 158, 2446 ; hirdmen, 2247 ; A.S. hired, <i>domestics, retainers, a company.</i>

hoker, 420, 778 ; *insult, mockery; ho-kerest, 458; hokerliche, 742; "ho-keres and schorneš, and lanhuweš ſe olde ape [the tempter] lude to bis-mare."* Inst. Mon. fol. 66.

houere, 1063 ; A.S. hofer, *crook-backed.*

hure, 1737 ; A.S. huru, *moreover, at least.*

"I" is frequently used as an abbreviation of "in," either by itself or joined to the following word ; as, iþe, *in the.* It is also used for "ich, I;" as, iseo, *I see.* When prefixed to verbs, it represents the A.S. "ge;" as, i-cheos, i-cleopet, i-do. Of such words a few only require to be noticed by themselves. The rest, when it has been thought fit to introduce them, will be found in their places under the letter next following the prefix.

ichulle, 1308 ; ich wulle.

i-coren, 1295, 1405 ; *see curen.*

i-delet, 753 ; A.S. dælan, *to divide.*

i-flut, 826 ; Sw. flytta, *to remove from one place to another; Sc. to flitt.*

i-fulhnet, 1391, 1406 ; A.S. fulluht, *baptism.*

i-greišet, 1993 ; A.S. ge-rædian, *to prepare.*

i-hel, 2055 ; A.S. helan, *to conceal.*

i-kelet, 2291 ; A.S. celan, *to be cold.*

i-kimet, 1297 ; A.S. cuman, cyman, *to come.*

i-lad, 2233 ; A.S. ge-lædan, *to lead, take away.*

i-litet, 1432 ; Isl. lita, *to dye; litr, colour.*

i-meane, 1867 ; A.S. gemæne, *common; gemana, fellowship.*

i-prud, 1460 ; A.S. prutian, *to be proud, stately.*

i-sette, 359 ; A.S. seegan, *to say.*

i-sliket, 1675 ; A.S. sliš, *smooth, sleek.*

i-tende, 156, 197 ; A.S. tendan, *to kindle.*

i-timbret, 1972 ; A.S. timbrian, *to build.*

kempe, 803, 814 ; kempene, 2461 ; A.S. cempa, *soldier, champion.*

kenchen, 2042 ; A.S. cincung, *laughter.*

lac, 54, 168 ; lake, 63, 202, 435 ; A.S. lac, *a victim, an offering.*

lam, 991, 2180 ; A.S. lam, *clay.*

lasteles, 105 ; G. lästern, *to blame;* "þe dead nis nout of þauh he ligge unburied ; preise him, laste him, al him is iliche leof." Inst. Mon. fol. 96.—In Leg. St. Jul. the Blessed Virgin is called "þe lasilese meiden ;" fol. 63, b.

lan, 806 ; A.S. lean, *recompense.*

lanhure, 557, 775, 1074, 1149 ; A.S. la, *behold; an, one; huru, at least.*

"Lefði, quoð he, leowse þi fot of mi necke, ant swa lanhure leoðe me."

Leg. St. Marg. fol. 46.

larespel, 385 ; A.S. larspel, *a sermon, doctrine.*

leafule, 166, 1038 ; lef, 1074 ; lefdle, 429 ; unlefliche, 345 ; A.S. lefan, *to believe.*

lease, 1010, 1804 ; leasunges, 344, 789 ; A.S. leas, *false.*

lef, 786 ; leflich, 1553 ; lefmon, 678, 877, 1515 ; leafmon, 482 ; leue, 772, 1375 ; leui, 1689 ; leuere, 2312 ; A.S. leof, *dear.*

leggen, 773 ; lehe, 1847 ; lei, 28 ; leiden, 2252 ; leiest, 1895 ; liš, 779 ; A.S. lecgan, *to lay, place, lie.*

lei, 198, 1412 ; leie, 1417, 1369 ; leitede, 671, 1595 ; leitende, 1370, 1666 ; A.S. leg, *flame.*

lei, 166, 321, 832 ; A.S. laga, *law.*

leome, 478, 667, 1046 ; limen, 904 ; A.S. leoma, *light.*

leor, 316, 1430, 1433 ; A.S. hleor, *the countenance.*

lepi, 1289 ; *see anlepi.*

lešien, 1530 ; (A.S. liš, *soft, easy?*) ? see above, under lanhure, "leoðe me."

lich, 1553 ; liches, 1045 ; licome, 215, 2223 ; licomliche, 42 ; A.S. lic, *body.*

limeš, 1792 ; A.S. geliman, *to glue, fasten together.*

limpeš, 471 ; A.S. gelimpan, *to happen, belong to.* "Schrift schal makien ſene mon al swuch aſe he was biuoren ſet he sunegede ; aſe clene and aſe riche of alle god ſet limpeš to þe ſoule." Inst. Mon. fol. 82.

lišerede, 1554 ; *see lušer.*

lokede, 791 ; (A.S. belocen, *shut up?*) "De wurnes ant te wilde deor þ on þeos wilde waldes wunieš libbeš efter þe lahen þ tu ham hauest i-loket, liuende Lauerd."

Leg. St. Marg. fol. 44, b.

lowr, 2436 ; (A.S. lo, *behold; her, here?*) ludere, 208, 2062 ; ludinge, 145, 2352 ; A.S. hlydan, *to make a noise.*

lufte, 2124, 2277 ; A.S. lyft, *the air.*

luken, 2128 ; to-luken, 2123 ; A.S. lucan, *to tear away.*

"Wa is us þ we i-seoþ þi ſofte leofliche lich to-luken ſwa ladliche."

Leg. St. Marg. fol. 40.

"Ichulle leoten deor to-teoren ant to-luken þe."

Leg. St. Jul. fol. 58.

lure, 805 ; luren, 1650 ; A.S. lore, *loss, damage.*

luste, 1240, 1527 ; Teut. list, *art, craft.* —1588 ; lusti, 1693 ; A.S. lust, *desire, joy.*

lušer, 557, 902, 1241 ; lišerede, 1554 ; A.S. lyšre, *worthless, bad, base.*

mate, 2015 ; Fr. mat, *mortified, subdued.*

maumetes, 143 ; maumez, 204, 267, 1779 ; *false gods, Mahomet.*

me, 327, 1281 ; (Fr. mais, *but, moreover?*)

mealde, 1245, 1248 ; mealeš, 1325 ; meale, 1738 ; A.S. maſelan, meanan, *to speak, preach.*

meanen, 1243, 2345 ; A.S. mænan, *to bemoan, also to think, intend.*

meinful, 1096, 2072 ; A. S. mægen, power.	of-dred, 674 ; A. S. of-dræd, afraid.	shead, 240 ; A. S. sceadan, to distinguish, divide.
menske, 135, 2008 ; A. S. mennisc, man, human.	of-þunchinge, 1703 ; A. S. of-þencan, to repent.	schendlac, 1285 ; A. S. sceandlice, disgraceful.
merreð, 1780 ; A. S. myrran, to mar, destroy.	olhtnunge, 1502 ; A. S. oleccan, to flatter.	schrenete, 1189 ; A. S. screncean, to supplant.
mid, 790, 1416 ; A. S. mid, with, among.	on, 1761 ; unneð, 2376 ; A. S. unnan, anan, to give, grant.	schruude, 912 ; A. S. scrydan, to clothe, cover.
milce, 297, 1384, 2419 ; A. S. miltse, mercy ; miltsian, to be merciful.	onont, 387, 456, 1099 ; Sc. anent, concerning.	schuldi, 2296 ; A. S. scyldig, guilty.
miserden, 93 ; A. S. misfaran, to be unfortunate.	ontendede, 1415 ; A. S. ontendan, to kindle.	seggen, 323 ; A. S. secgan, to say.
misliche, 38, 271, 989, 1673 ; A. S. mislic, various, different.	orcost, 1724 ; A. S. hord, treasure ; cesta, a chest.	selhðe, 895 ; seli, 1421, 1464 ; A. S. sælig, happy ; sely, in Chancer (Reve's Tale), simple.
míx, 204, 1779 ; A. S. meox, dung.	ow, 278, 805 ; ower, 344 ; owre, 808 ; A. S. eow, you ; eower, your.	seotle, 45, 723 ; A. S. setl, a seat.
mod, 606 ; A. S. mod, mind, mood.	pel, 1461 ; A. S. pæl ; Isl. pell, a rich garment.	seoðen, 829, 1339 ; siðen, 398 ; A. S. seoððan, afterwards, then.
modi, 120, 418, 725, 739 ; modiestede, 1247 ; A. S. modig, proud, moody.	pine, 1031 ; pineð, 1824 ; pinful, 1980 ; A. S. pin, pain ; pinan, to inflict pain.	sihen, 2353 ; i-sihen, 2084 ; A. S. sigan, to descend, rush.
mot, 547, 589, 852, 1321, 1326 ; moten, 586, 755, 1245, 1323 ; moti, 761 ; moteres, 725 ; motild, 397, 418 ; A. S. motian, to discourse, to reason, discuss.	plahen, 106 ; pleiende, 1691 ; A. S. plaga, play.	siðe, 794, 1294 ; A. S. sið, time, turn.
munnen, 716, 972, 1202, 1714, 2422 ; A. S. gemunan, to remember, mention.	preones, 1947 ; Isl. prion, a needle.	sker, 870 ; schir, 1286 ; A. S. scyre, clear, entirely.
nabbe, 1272 ; formed of ne, not, and habbe, have. In like manner are formed nalde, nat, nauð, nefðe, nere, nes, nis, nule, nuste ; from ne walde, ne wat, ne haueð, ne hefde, ne were, ne wes, ne is, ne wule, ne wuste.	rake, 919, 1143 ; A. S. racenta, ractege, a chain.	slakie, 2166 ; A. S. sleacgian, to slacken, use less diligence.
nam, 910 ; neome, 1001 ; nimen, 1184 ; nom, 1023 ; misname, 455 ; unneomelich, 1185 ; A. S. niman, to take.	rað, 2000 ; read, 579, 1379, 1464 ; reað, 6, 1969 ; A. S. rad, red, counsel, consideration.	sleot, 1677 ; Teut. slyck, D. slik, slime, mud.
nawiht, 285 ; nawt, 85 ; A. S. nawiht, nothing.	raðe, 554 ; A. S. hrade, speedily.	sloh, 1677 ; A. S. slog, a slough.
nebschaft, 448, 915, 1457 ; A. S. neb, face.	ream, 2325 ; reames, 164 ; remen, 2371 ; A. S. hræme, crying, lamentation.	smeccheð, 1537 ; A. S. smæccan, to taste, smack, kiss.
nome-cuðe, 537, 816 ; A. S. noma, name ; cyðan, to make known.	refschipe, 11 ; reue, 1927, 1975 ; A. S. gerefa, a sheriff, prefect.	smirkinde, 356, 1494 ; A. S. smearcian, to smile.
nowcin, 1176, 1698, 1860 ; O. Fr. nocer, to hurt.	reðer, 60 ; A. S. hriðer, an ox.	smirles, 1612, 2225 ; smerede, 2224 ; A. S. smirian, to anoint, smear.
“ Heouenlich Healent, for þi deorewurðe nome ich habbe i-drohen nowcin, ant nome deað nuðen.”	rixlen, 226 ; rixlinge, 44 ; A. S. rixian, to govern.	some, 1420 ; somen, 532, 932 ; A. S. somod, at the same time, together.
Leg. St. Marg. fol. 54, b. nuðe, 2119 ; A. S. nu, now ; þa, then.	rode, 928, 1141 ; A. S. rod, rood, cross.	sonde, 153, 431, 601 ; sondes mon, 518 ; A. S. sendan, to send.
	ronnes, 108 ; runes, 109, 2031 ; G. raunen, to whisper.	stalewurðe, 1626 ; A. S. staðol, firm, steady ; wyrðe, worth.
	run, runes, 574, 1341 ; A. S. run, mystery, secret design.	starliche, 718 ; G. stark, strong.
	ruten, 2030 ; Isl. rota, to strike.	staðelfest, 71 ; A. S. staðolfeast, steadfast.
	sahen, 358, 382, 644 ; A. S. saga, a word, saying.	steah, 338, 715, 1876 ; stihen, 1012, 1627, 2450 ; A. S. stigan, to ascend.
	schafte, 239, 250, 366 ; Schuppend, scheop, 305 ; schop, 219 ; A. S. sceapan, to make, create.	steape, 310 ; steapre, 1663 ; A. S. steáp, steep, elevated, (intense) ?
		steuene, 208, 717 ; A. S. stefn, voice.
		steuenteð, 1271 ; A. S. stent, he stands ; stunta, foolish. “ We redeð ine regum ȝet isboset lei and slepte, and

sette ane wummon uorte beon 3ete- ward þet windwede hweate ; and comen recabes sunen remon and ba- naa, and ifuunder ðe wummon astunt of hire windwunge, and ifallen aslepe, and wenden in, and slowen ðene uniselic isboset." Inst. Mon. fol. 72, b. " ðe gode pilegrim halt euer his rihte wei norðward ; þan he ise oþere i-here idele gomenes and wundres bi ðe weie, he ne et- stont nout ase foles doð, auh halt forð his rute, and hieð toward his giste." Id. fol. 95, b.—Stunt, in vulgar Lincolnshire dialect, <i>stupidly obstinate</i> .	swiðe, 66 ; swiðre, 314 ; swiðest, 734 ; A.S. swið, <i>strong, powerful</i> ; swiðe, very much, <i>greatly</i> .	unforgult, 233 ; A.S. forgyltan, <i>to do wrong</i> .
stew, 374, 1540 ; i-stewet, 657 ; (G. stehen, to stand, stop)?	ta, tah ; see þa, þah.	unhendeliche, 2148 ; Sc. hende, <i>gentle</i> .
“ Stute nu ant stew þine unwittie wordes.”	talian, 795, 820 ; talde, 1318 ; talede, 1828 ; A.S. talian, <i>to tell, speak, reckon, show</i> .	unimet, 739 ; A.S. ungemete, <i>boundless</i> .
Leg. St. Marg. fol. 41.	tanelin, 1254 ; teuli, 822 ; A.S. tæ- flan, <i>to play at dice</i> .	unneð, 2376 ; <i>see on</i> .
storliche, 1274 ; storuene, 1043 ; A.S. steorfan, <i>to kill, die</i> .	tene, 403, 1513 ; teone, 620, 1363 ; teneð, 549 ; A.S. teona, <i>wrong, pain, trouble</i> .	unseli, 1811 ; <i>see selhðe</i> .
strahte, 2475 ; A.S. streccan, <i>to stretch</i> .	te-schrapet, 1190 ; A.S. screopan, <i>to scrape, shave</i> .	untidi, 2433 ; G. unzeitig, <i>unseasonable</i> .
strikeð, 2514 ; strikinde, 733 ; A.S. strican, <i>to tend, make towards a place</i> .	timber, 1194 ; i-timbret, 1972 ; A.S. timbre, <i>matter, timber</i> ; timbrian, <i>to build</i> .	unwine, 1228 ; A.S. wiðerwinna, <i>ad- versary</i> . " Kastel þet haueð deope dich abuten, and water beo iðe dich, þe kastel is wel kareleas aȝean his unwines." Inst. Mon. fol. 65, b.
“ Striken men þideward þea of eauereuch strete.”	timluker, 2117 ; A.S. timlice, <i>timely</i> .	unwreah, 1769 ; A.S. unwrean, <i>to un- fold, open</i> .
Leg. St. Marg. fol. 51, b.	tintrehe, 620 ; tintrehe, 404 ; tintrehe, 41 ; A.S. tintrege, <i>pain, torment</i> .	unwreaste, 1266 ; A.S. unwræste, <i>weak, worthless</i> .
stuches, 2018 ; stuchen, 2032 ; A.S. stycc, <i>a part</i> ; Isl. stycki, <i>a piece</i> ; G. stück, <i>id.</i>	to-dreaeud, 92 ; to-driuen, 2079 ; A.S. to-draefed, <i>dispersed</i> .	unþrowlich ; <i>see þrowede</i> .
stunde, 1269 ; A.S. stund, <i>a space of time, hour</i> .	to-hwiðeren, 2018. " Nes seinte peter and seinte andreu i-streith o rode, and seint lorenz oðe gredil, and loð- lease meidenes ðe tittes i-koruen of, and to-hwiðered o hweoles ? " Inst. Mon. fol. 99.	wake, 1267 ; A.S. wæg, <i>a wave</i> .
sturie, 361 ; storien, 1273 ; sturedæ, 2146 ; A.S. styran, <i>to move, stir</i> .	to-lukken ; <i>see lukken</i> .	ward, 1249 ; wyrð, 27 ; i-warðen, 1743 ; A.S. weorðan, <i>to be, to become</i> .
stude, 3, 682 ; stede, 2486 ; stute, 1540 ; A.S. styde, stede, <i>a place</i> .	tom, 1318 ; Sw. tom, <i>empty</i> ; Sc. toom, <i>id.</i>	warpen, 18 ; warpe, 640 ; wearp, 894 ; wurpen, 1832 ; A.S. weorpan, <i>to throw, cast</i> .
sutel, 324 ; sutelede, 1036 ; sutelliche, 1340 ; A.S. sweotol, <i>manifest</i> .	trukie, 404 ; trukien, 1814 ; A.S. tru- cian, <i>to fail</i> .	wat, 562 ; wite, 263 ; witen, 300 ; A.S. witan, <i>to know</i> .
sverf, 2212 ; Sc. swarf, <i>a swoon</i> .	tuhen, 2206 ; A.S. teon, plur. tugon, <i>to pull, tug</i> .	wat, 1343 ; G. M. vehen, <i>to flee</i> .
sweouete, 1438 ; sweuen, 1572 ; A.S. swaefunge, <i>sleep</i> .	tukeð, 550 ; A.S. twiccean, <i>to twitch, carp at</i> .	weald, wealdende, &c. ; <i>see aweald</i> .
swike, 1961 ; A.S. swican, <i>to deceive, betray</i> .	uleð, 1496 ; D. vleyen, <i>to flatter</i> .	weané, 1172, 2136 ; wanunge, 922 ; A.S. waning, <i>grief, loss</i> .
swipte, 2485 ; swipten, 2210 ; Isl. sweipa, <i>to strike</i> .	umbe, 12, 518 ; A.S. ymbe, <i>about, after</i> .	wearne, 770 ; werie, 788 ; A.S. weri- an, <i>to defend, hinder</i> .
swire, 2122, 2265 ; A.S. sweora, <i>the neck</i> .	underfeng, 1102 ; underfes, 983 ; un- derfon, 702 ; A.S. underfon, <i>to as- sume, admit, receive</i> .	weden, 1263 ; wedinde, 379 ; wod, 31, 157 ; wodeliche, 1265 ; A.S. wedan, <i>to be mad</i> .
	undernam, 118 ; underneome, 650, 680 ; undernimen, 123 ; undernu- men, 1860 ; A.S. undernimian, <i>to undertake</i> .	wende, 130, 160, 431, 920 ; wenden, 401, 420 ; i-went, 658, 1300 ; wente, 402, 1173 ; A.S. wendan, <i>to go, turn</i> .
	underue, 1174 ; <i>see derf</i> .	weonend, 203 ; A.S. weofod, <i>altar</i> .
	undutte, 1821 ; A.S. dyttan, <i>to stop up</i> .	wepmen, 2355 ; A.S. wepman, <i>a man</i> .
		westum, 69, 313 ; A.S. wæstm, <i>growth, stature</i> .
		wihtes, 1066, 1722 ; A.S. wiht, <i>crea- ture, aught</i> .
		wilne, 1535 ; wilneð, 1686 ; A.S. wil- nian, <i>to will, desire</i> .
		wisse, 1543 ; wisseð, 1798 ; wiste, 136 ; wissinde, 934 ; wissunge, 190 ; witen, 137 ; A.S. wissian, <i>to teach, direct</i> .

“ As þu *wistest* daniel
bimong þe wode leuns,
ant te þeo children,
ananie zacharie
misael i-nempnet,
biwistest unweommet
from þe ferliche fur
of þe furnesse,
swa þu *wile* and witen me
to *witen* me from sunne.”

Leg. St. Jul. fol. 61.
witeȝen, 484 ; wittige, 490 ; A.S. wi-
teȝa, *a prophet*.
witerliche, 283, 2092. “ ȝe ne schulen
nor none ȝinge ne warien, ne swerien ;
bute ȝif ȝe siggen *witterliche*,
oper *sikerliche*.” Inst. Mon. fol. 16, b.
wittes, 525 ; witti, 317 ; A.S. wit,
knowledge, prudence.
wiðerwine, 639, 1197 ; see unwine.
wiðward, 1983 ; A.S. wið, *against, with*.
wlite, 69, 1463 ; wliti, 313 ; A.S. wlite,
beauty, features ; wlitig, *beautiful*.
wlenches, 1010 ; wlone, 844 ; A.S.
wlanc, *proud, arrogant*.
woh, 562, 1195, 1199, 1230, 1243,
1356 ; A.S. woh, *error, wrong*.
wondreaðe, 621 ; A.S. wana, *wanting* ;
raed, *counsel*. “ Godes þreatunge is
wondreðe and weane ine licome and
ine soule, world a buten ende.” Inst.
Mon. fol. 40.
wone, 67 ; wonieð, 2218 ; wonteð,
1685 ; A.S. wana, *wanting, deficient*.
wrakeliche, 2076 ; wreken, 2078 ; A.S.
wraeacan, *to avenge, wreak*.
wraðe, 172 ; A.S. hraðe, *voluntarily*,
quickly.
wreðieð, 859 ; A.S. wreðan, *to prop*,
support.

wrenchen, 126 ; wrenchfule, 392 ; A.S.
wrenc, *guile, deceit*.
wune, 642 ; wunede, 8 ; wuneð, 247 ;
wunien, 921 ; i-wunet, 1757 ; wu-
nunge, 2456 ; A.S. wunian, *to dwell*,
continue.
wunne, 1511, 1641 ; wunnen, 1710 ;
A.S. wyn, *joy, delight*.
wurchen, 173 ; wurcheð, 371, 492 ;
A.S. weorcan, *to work*.
wurcheð, 274 ; i-wurcheðet, 509 ; wurð,
70, 343 ; wurðfule, 1017 ; A.S. wur-
ðian, *to honour, worship*.
wurðlice, 1577 ; A.S. wurðlic, *honour-
able*.
wurðme, 2263 ; wurðmund, 218, 1455 ;
A.S. weorðmynt, *dignity, glory*.
ȝarewe, 1750 ; ȝarow, 2334 ; A.S.
gearwe, *ready*.
ȝarken, 1752, 1942, 2335 ; i-ȝarket,
1740 ; A.S. gearcian, *to prepare*.
ȝeald, 128 ; ȝeld, 212, 765, 1639 ;
ȝelden, 568 ; ȝelt, 245 ; ȝulde, 217 ;
A.S. geldan, *to pay*.
ȝeien, 207, 2091 ; ȝeide, 1373 ; ȝeinde,
162. “ He bigon to ȝeien mid reouð-
fule stefne, heloy, heloy lama zaba-
tani.” Inst. Mon. T.
ȝeinen, 179 ; G. gewinnen, *to gain, profit*.
ȝelp, 471, 476, 865 ; ȝelpeð, 1287 ;
A.S. gelpan, *to boast*.
ȝeme, 1462 ; A.S. geman, *to take heed*,
care of.
ȝemore, 1831 ; A.S. geomor, *sad*,
wretched.
ȝeorne, 1588 ; ȝerne, 2420 ; A.S.
georne, *earnestly, fervently*.
ȝeouen, 37 ; ȝeoue, 217 ; ȝef, 357 ;
ȝif, 92 ; A.S. gifan, *to give*.
ȝette, 768 ; ȝettede, 1590, 2402 ; A.S.
geatan, *to grant, confirm*.
ȝimstan, 1662 ; A.S. gimstan, *a gem*.
ȝont, 410 ; A.S. geond, *through, over*.
ȝuren, 2040 ; ȝurende, 162, *to scream*,
shriek.
þa, 24, 405, 1610 ; þen, 1007 ; A.S.
þa, *then, when*.
þa, 80 ; þah, 229, 846 ; A.S. þeah,
though, yet.
þarf, 1160, 1863 ; A.S. þearfan, *to need*.
þeotinde, 163 ; A.S. þeotan, *to howl*.
þoa, 360 ; A.S. þa, *those*.
þole, 515 ; þolede, 927 ; þolie, 229 ;
þolien, 1006, 1031 ; A.S. þolian, *to
suffer, bear patiently*.
þolemod, 177, 1819 ; see mod.
þonki, 2415 ; A.S. þancian, *to thank*.
þreap, 1509 ; þreapeð, 1939 ; A.S. þrea-
pian, *to aver pertinaciously, to dispute*.
þrittude, 1424 ; A.S. þriteða, *thir-
teenth*. In line 43, it is in the sense
of þrittigða, *thirty*.
þrowede, 927 ; þrowde, 1162 ; þrowin,
1140 ; unþrowlich, 1161 ; A.S. þro-
wian, *to suffer*.
þuldi, 177 ; unþuldeliche, 163 ; A.S.
þyldig, *patient*.
þullich, 357, 382, 849 ; þulli, 348 ;
A.S. þyllice, *such*.
þunhte, 85, 778 ; þunche, 278 ; þuncheð,
346, 845 ; misþuncheð, 982 ; A.S.
þincan þuncan, *to think, seem*.
þurh, 6, 37 ; A.S. þurh, *by, through*.
þurh, 2515 ; A.S. þruh, þuruc, *a coffin*.
þurhwunest, 662 ; A.S. þurhwunian, *to
remain permanently*.
þurs, 1880 ; A.S. þyrs, *an infernal
spirit, giant*.

REFERENCES TO THE ORIGINAL MANUSCRIPT.

Fol. 133, b. begins at	line 1	Fol. 141 begins at	line 1320
134	78	141, b.	1408
134, b.	158	142	1498
135	229	142, b.	1583
135, b.	312	143	1679
136	400	143, b.	1765
136, b.	485	144	1859
137	572	144, b.	1947
137, b.	654	145	2043
138	748	145, b.	2133
138, b.	843	146	2219
139	940	146, b.	2304
139, b.	1045	147	2397
140	1143	147, b.	2485
140, b.	1229		

THE END.

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